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AN HISTORIC DOCUMENT[1]

The Motu Proprio *Sacram Communionem* which the August Pontiff has deigned to promulgate on the Feast of St. Joseph, Patron of the universal Church, ruling that it shall become effective almost immediately, on the coming March 25, the Feast of the Annunciation of the Most Blessed Virgin Mary, without considering the delays of the customary *vacatio legis,* is a new proof of the paternal solicitude of His Holiness for the spiritual welfare of the faithful.

In fact, the circumstances of the present time, the rigorous social demands, the new business methods throughout the world have changed secular customs and traditions among men, who, burdened with labor ever more intense and enervating, "have turned day into night."

Accordingly, the August Pontiff, with fatherly consideration for the salvation of souls, impeded by so many different forces, not only those of technicism but also those of increasing materialism, has desired with the norms on Masses after midday and on the eucharistic fast to give the faithful a wider opportunity to assist at the Sacrifice of the Mass and to approach the eucharistic banquet, in order to strengthen in them the life of grace, which is more necessary today than ever before for combat and victory.

And so, the beneficial fruits of the Apostolic Constitution *Christus Dominus* of January 6, 1953, are now coming to maturity, the Constitution through which the gates were opened to a more extensive opportunity for the faithful to nourish themselves with the Bread of life.

The Bishops and the faithful from every part of the world have not failed to demonstrate their immense gratitude to the Holy Father, who has now been willing to accede to further requests, thus proving how intimate is the accord between the Supreme Pastor and the lambs of the universal flock, and how the Church, which is justly severe and unchangeable when there is question of doctrinal principles, nevertheless knows how to harmonize all its

[1] Translated by Father Connell, C.SS.R., from the original article in *Osservatore Romano,* March 23, 1957.

ecclesiastical discipline with the circumstances of the times. Ancient and permanent, the Church renews its youth, always the same and always adapted to all times.

The Motu Proprio *Sacram Communionem* is so clear that it would not require comments or interpretation.

In the first place, there is no longer any restriction of the days on which Bishops can permit Mass after midday. The only condition required that they may be able to make use of the faculty granted them is that there be a "common good," as was declared in the *Monitum* of the Holy Office on March 22, 1955 (*AAS*, Vol. XLVII, 218). The criterion is given in the phrase "a notable part of the faithful," which is the same that is used by the Code of Canon Law (Can. 806, § 2) for the use of the faculty to permit bination.

With the august ruling of the Holy Father, the law of the eucharistic fast, adapted to the demands of the times, is now rendered simple and within the grasp of the mentality of even little children. It is sufficient to abstain for three hours from solid food and from alcoholic beverages and for one hour from non-alcoholic beverages. There is no longer question of morning or of evening, or of the distance to be travelled to get to church, or of heavy labor or of late hour. There is no longer any obligation to consult a confessor to see if one has the required conditions for the use of the permission. There is no longer any question of a concession which affects this or that category of persons, but of a law which affects all the faithful in every place.

The exhortations given at the end of the Moto Proprio, since they are merely exhortations, allow full liberty to everyone to observe the law or to observe, through devotion or through a spirit of mortification, the complete fast as it formerly prevailed. It will be a matter of desiring to attain greater merit, but no longer of fulfilling an obligation.

The formula with which confirmation is given to the ruling that water does not break the eucharistic fast (previously the phrase was "natural water") makes it clear that there is question of every form of water in the ordinary sense of the word, even of mineral water, to which gas had been added for effervescence, or of natural water which has been disinfected or immunized by chemical substances.

Furthermore, it is interesting to note how the paternal goodness of the August Pontiff also on this occasion has been specially solicitous to help the sick. Indeed, when there is question of true and properly so-called medicines, there is no longer concern as to their constituents. Hence, even if they contain alcoholic elements, as long as they remain in the category of those remedies which according to the common sense of the words are qualified as true and proper medicines, they can be taken by the sick without any limitation of time.

Finally, the new pontifical enactment is beneficial to all categories of persons, but more directly it meets the needs of those classes of the faithful who are nearer to the sacrifices of poverty, and of hard labor, and to the difficulties of life. For these persons especially, Mass celebrated after midday is useful, as well as the opportunity of taking solid food three hours before Communion. For it is those who are less prosperous that are more likely to find themselves bound to certain requirements of time, which, without the concessions now granted, would prevent them from receiving Holy Communion and assisting at the Holy Sacrifice of the Mass.

The Pope, like Jesus when He distributed bread, multiplied to symbolize the Eucharist, feels that paternal instinct which impelled the Divine Master to say: "I have compassion on the multitude."

ALFREDO CARDINAL OTTAVIANI

LOUISE IMOGEN GUINEY AND THE AMERICAN ECCLESIASTICAL REVIEW

Fifty years ago Father Herman J. Heuser, editor of *The American Ecclesiastical Review,* discovered himself in a delicate position. Should he encourage women to write for the review? The magazine was published for the benefit of the clergy and he, as its first editor, had followed a policy of a monthly for and by the clergy. Although delicate, obviously the problem was not a pressing one. If he did depart from policy, the probability that his desk would be swamped by articles by women was slight. Yet would it be wise to make an exception?

He decided in favor of the exception. First, the contribution under editorial consideration was a poem, and he could tell any objector that the American clergy could profit by an occasional reading of good poetry. Besides, an editor found it difficult to reject the work of Louise Imogen Guiney, a talented poet and essayist, recognized in American and British literary circles. She was one of the very best; according to Maurice Francis Egan "no woman poet writing the English language [in 1899] can be ranked above" her.

There was still another reason for admitting a woman to the contributors' column of the *AER.* Miss Guiney had been a contributor to *The Dolphin,* the monthly magazine published by the board of the *AER* for the educated Catholic laity, and unfortunately this layman's *AER* had recently suspended publication. It was through *The Dolphin* that the two became acquainted and carried on conversations by correspondence. He had also been the editor of this monthly which had done so well during its five years (March 1901-December 1905) of existence, and he found it difficult to terminate relations with its contributors. So he decided to accept "The Centurion," the poem Miss Guiney had sent him. She was living in England at this time and very probably was not aware of *The Dolphin's* demise when she forwarded the poem. She had heard the news, however, before she received Heuser's favorable reply. But he did not clearly tell her where it would be published. "In E.R.?", she asked him; "I shall rather hug myself, if that be so!"

The poem led to other contributions. Until her major work demanded all of her declining energy, she continued to send Heuser verses and essays for his consideration, and he usually found space for them.[1] Heuser, well aware of Miss Guiney's talents, carefully preserved her letters.[2] These letters are, as Heuser wrote, "a casual record of her sensible humility and her dealings with priests" and of her high regard for "the decorum of the sanctuary." The barons of literary criticism, baffled by genuine humility, found, and still find, it difficult to fathom an American who could write: "I never care a hang about my name being put to my work." But her circle of friends knew that this Christian virtue was the leaven of her charm. The correspondence reveals, too, her admiration for the able editor of the *AER*. And today, a half century later, the collection gives us a sidelight on the intellectual life of American Catholics, a life in which we are intensely interested these days and which we are apt to minimize.

Miss Guiney was living in England, with occasional visits to Boston, during the years (1902-1913) of the correspondence. She had often thought, Heuser was told in her first letter to him, "of submitting to you some article which might be worth your consideration." These were fallow years, she added, with dry editing occupying most of the days' hours. She did not specify what magazine she had in mind, but she was aware of the "for and by the clergy" policy of the *AER*. The contribution, a poem called "To an Unknown Priest," appeared in the January 1903 issue of *The Dolphin*. She was high in her praise of this magazine ("that all-admirable publication, which must be a source of just pride to all American Catholics"), and continued to submit contributions until its demise at the end of 1905.

The news of the demise of *The Dolphin* saddened her. The reasons for its suspension have not always been correctly reported. According to Thomas Meehan, this attempt to give the American

[1] Miss Guiney had three contributions in *The Dolphin* and four in *The American Ecclesiastical Review*.

[2] The Guiney-Heuser Collection in the Louise Imogen Guiney Room of the Dinand Library at Holy Cross College contains twenty-five letters from Miss Guiney to Father Heuser and two letters from Father Heuser to Fr. Michael Earls, S.J., the founder of the Collection. Father Earls began work on this Collection immediately after Miss Guiney's death, in 1920. The letters quoted in the present article are from this collection unless otherwise stated.

Catholic laity high-class periodical reading was abandoned because "it failed to attract the necessary support."[3] Father Heuser, its editor, offers a different explanation:

> The *Dolphin* magazine, though fairly prosperous, was withdrawn at the end of 1905, as the publication of *Church Music,* undertaken to promote the efforts of Pius X among the clergy, and which seemed at the time more important, taxed the capacity of the Editors and publishers of the E.R.[4]

The *Church Music,* however, failed from lack of support, and after less than four years (December 1905-September 1909) the effort to reform the musical programs in American Catholic churches was abandoned. It was not an entirely wasted effort, Miss Guiney told Heuser. The magazine was "a splendid protest" and will remain solid evidence of: "the magnificent spirit of reform which was in one Diocese, in our poor old America of the Catholic, so unresponsive to the call of the liturgical genius of their great Mother."[5]

Miss Guiney now hoped Heuser would revive *The Dolphin*—would "play again with gentle *Dolphins.*" The prestige of *The Dolphin* and the *AER* among English Catholics may surprise many of us who are inclined to make light of American Catholic journals. Miss Guiney's opinions cannot be disregarded. She was not capable of fawning at the expense of her convictions. Besides, she reports the opinions of others and she was in close contact with the best of the English Catholic literary circle. She considered *The Dolphin* and the *AER* "two noble magazines," and she was not alone in this opinion. An English Jesuit told her the *AER* was "unrivalled." And on another occasion she wrote:

> Mr. Britten is surely right about the Review and the Dolphin being better than any English monthly; and you are surely right in the why and the wherefore. I must tell you that I have heard two English priests, one in Devonshire, one here in Oxford, admit the same thing.[6]

Since English Catholics thought well of the two magazines, Miss Guiney encouraged her friends among them to submit articles to

[3] *The Catholic Encyclopedia,* XI (1911), 696.

[4] Father Heuser annotated the transcripts of the original Guiney letters, and this quotation was his *marginalia* on the March 30, 1906, transcript.

[5] Miss Guiney to Father Heuser, Epiphany [1910].

[6] Miss Guiney to Father Heuser, Easter Eve, 1903.

Heuser. It was her persuasive talk which introduced, as one example, Father Hugh Benson to the readers of the *AER*. She told Heuser of her doings: "Fr. Hugh Benson (you will know his beautiful books, and he is even better than they!) was here this week; and I have put him up to sending you a most able and attractive paper he has written on 'The Conversion of England.' I hope you will hear from him very soon."[7] Benson sent the article and it was published in the March 1906 issue of *AER*. Heuser evidently asked for more writings, for Benson's "A Mirror of Shalott" appeared serialized in subsequent issues of the monthly.[8]

Heuser did not accept all the articles Miss Guiney sent him. As he told Father Michael Earls who was Louise's friend and collected her letters for the Dinand Library of Holy Cross, "I could not always encourage her writing" for the *AER*. She, on the other hand, did not expect he would publish all of them; in a way she thought of him as a clearing-house, directing articles not suitable for the *AER* to other Catholic periodicals. Thus, her lengthy article "Shrine of St. Edward The Confessor" which she had agreed to write for *The Dolphin* but which had remained unfinished when this monthly expired, was mailed to Heuser to place, if possible, in the *American Catholic Quarterly Review*.[9] But Heuser did reject one article she was anxious to see published in the *AER*, an article comparing Catholicism in England and in the United States.

Miss Guiney found much in English Catholicism deserving of admiration and imitation, and thought American Catholics had much to learn from a better understanding of it. This was, of course, a touchy subject among many American priests of Irish birth or ancestry who were not inclined to borrow anything from England. She was well aware of this feeling. "You know, and I know, that a section of the Catholic readers in our dear country would not love any writer for uttering such opinion, or any editor for printing them."[10]

In this delicate situation she would not send him the article unless

[7] Miss Guiney to Father Heuser, Dec. 22, 1905.

[8] The first chapter of "A Mirror of Shalott" appeared in the April, 1906, issue of *AER*. The eleventh and last chapter was published in the December issue that same year.

[9] It was published in the July, 1906, issue of *ACQR*.

[10] Miss Guiney to Father Heuser, Jan. 20, 1908.

Heuser was interested. She did, however, give him the drift of the article, and evidently she received no encouragement from the editorial office of the *AER,* for in her next letter, three months later (April 16, 1908), she told Heuser: "The *Ave Maria* most amicably gobbled up for 1909 those Yankee notes on Catholicism in England." Her friend, Father Daniel E. Hudson, C.S.C., the editor who had made this Catholic weekly a highly respected periodical, was the amiable taker. He liked articles which stimulated reactions in his readers; he discovered he had one in Miss Guiney's article. Hudson ran it in four installments, and in a subsequent issue he noted that the series had "attracted an unusual amount of attention" and had received "strong approval and disapproval." Even though some "seem to think that approval of anything English amounts to disapproval of all things American," Hudson was sure that "Catholicism in England: A Non-Scientific Survey" would "do much good in more ways than one."[11]

One can understand why her views aroused angry rejoinders, but her observations derived from long acquaintance with Catholic life on both sides of the Atlantic and her motive for writing was honorable; she sought a closer communion for the mutual benefit of the Church and Catholics in both countries. The article still retains its freshness, and one might use it for a similar comparison today.

She found that the strength of the twentieth century English Catholics derived, not from the Irish living there, as commonly thought, nor from the old Catholic families, but from the converts. As one would expect, a comparison of the church buildings was decidedly in favor of the English churches, models from the artistic view and yet free from the discomforts of "our American Catholic churches," described as "vulgarian horrors" and "aesthetic nightmares." There were a few exceptions: one in Maine, another in New Hampshire, two in Massachusetts, and several, poor but tasteful, in the South, but she did not identify these churches. It is, however, quite clear that Louise Guiney had no attraction, as did so many pastors, for the work of Patrick C. Keeley, America's most prominent and popular Catholic architect in the nineteenth century. Yet she was not inclined to place the blame on the archi-

[11] *Ave Maria,* issue of Feb. 6, 1909, 182 f., under the heading "Notes and Remarks."

tect; English churches were beautiful precisely because the plans of the building were entrusted to a competent architect free from the meddling of parish and pastor.

There was less talk of money from the English Catholic pulpits, and the English congregations were more punctual in arriving for the services, quieter during them, more patient in departing, and were better informed on what their priests were doing with parish funds. The English Catholics, however, were more isolated from the society of Protestants than were the Americans, and both the English and the Europeans were greatly surprised at the ease with which American Catholics mingled, in good will and fellowship, with their Protestant neighbors. Yet within the Catholic circle, she discovered the English priest quite free of class and caste, making friendly social calls on charwoman and squire, while class or social inequalities regulated the relationships of the American priest and parishioners. One can gather from this digest of her views why the American readers, clergy and laity, bristled while reading this "non-scientific survey." It was one which kindled letters from readers. Possibly Heuser realized this, and since the *AER* did not have a letter department decided not to accept it.

Heuser's decision did not disturb their friendly relations. She gladly welcomed the chance to be his cicerone on a tour of Oxford,[12] and continued to submit articles and to seek his judgments. She respected his opinions: "Somehow, your praise is a delectable morsel." Her last contribution in the *AER* was "Flavian—A Clerical Portrait," a sketch inspired by one of her friends among the English clergy. She had written it a few years previously but was not satisfied with it; now during the past week she "licked it into final shape," deriving "great fun" in the revising. "I shall be a pleased mortal," she wrote Heuser, "if you will care to print this, of course unsigned." It was published in the July 1912 issue. In one of her last letters to him in the collection she penned a postscript about the article: "Isn't it sordid of me to add this: that the Manager forgot to send the pennies for Flavian!"

Did Father Heuser suspect from this light reference to her poverty what struggles she had been through during the last six

[12] Apparently Father Heuser never made this projected trip, since he wrote: "I never knew her [Miss Guiney] personally."

years of their correspondence and how lack of financial means circumscribed her writing? Probably not, for her letters were bright and cheerful. She seldom mentioned her sad plight and then only to an intimate friend; in a letter of this time she wrote: "I have gone for the last six years from one disappointment to another; I have been thwarted in every single thing I hoped to do; and I have as small a stock of nervous strength to bluff it with as anyone I know."[13]

Guiney coupled her requisition for the honorarium with a request for prayers: "Please say a prayer now and then for my intention, dear Father. It is a good one, but has been hanging fire for many a month."[14]

Very probably she was seeking strength and clear sailing for her *opus magnum,* a scholarly work on the English Recusant poets which she began in 1913. Thereafter she had "literally not a moment" to do other things. Many of her projects remain unborn; letters to her large circle of friends declined. Among the victims were the *AER* and Father Heuser.

WILLIAM L. LUCEY, S.J.

Holy Cross College
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[13] Miss Guiney to Clement Shorter, Jan. 22, 1913, quoted in E. M. Tenison, *Louise Imogen Guiney* (London: Macmillan and Co., 1923), p. 239.

[14] Miss Guiney to Father Heuser, Nov. 28 [1912].

THE OLDEST MARIAN SHRINE IN THE UNITED STATES

In the February issue of *The American Ecclesiastical Review* of this year, my Franciscan confrere of St. Louis, Father Marion Habig, has an article on the Shrine of Nuestra Señora de la Leche in Florida, entitled "The First Marian Shrine in the United States." He there briefly mentions the Shrine of La Conquistadora or Our Lady of the Conquest in Santa Fe, with generous praise it is true, but implicitly as something less ancient and less important than the Florida shrine.

Let me say from the start that there is no room for quarrel as to the relative ages of the Florida and New Mexico missions. Florida and St. Augustine were settled more than three decades before New Mexico and Santa Fe. Therefore, their original churches and chapels, which the Spaniards invariably built, antedate the missions of New Mexico in point of foundation.

But the avowed subject of Father Marion's article is a specific Florida shrine, that of Nuestra Señora de la Leche. When was it founded, and how long did it last? Mixing general Florida history with that of this particular shrine, and this in a confusing syntax that can easily impress the unwatchful reader with a welter of names and dates, the author builds up a superficially convincing case for this Florida shrine as "The First Marian Shrine in the United States." But on careful re-reading, after one extracts the few meager solid facts pertinent to the shrine, and likewise removes such words as "according to tradition," "probably," and "perhaps," there is precious little history left about the shrine. Actually, the whole article is a general review of original religious foundations in Florida, with the few facts about the shrine hanging on like shreds of Spanish moss on a live oak—thus insinuating, by association, that the shrine itself is about as old as those original establishments. Certainly, the moss is not older than the oak, no matter if a hundred traditions say so.

Purely human tradition, or folklore, as research historians well know, makes poor history and, very often, false history. It can be most helpful as a guide in the search for historical truth, and it can

lend human warmth and color to historical facts, once these have been established. Alone, however, it cannot be trusted. Unwritten or unrecorded facts are easily distorted between one generation and another, sometimes in the same generation; one imaginative individual can start off a tradition or lore which others build upon as the years go on. The Bollandists found this out in hagiography. I myself have shattered many a New Mexico family, or municipal, or mission tradition, old and certain though they were, through factual historical analysis. In fact, I bared as false and untenable, one beautiful tradition connected with *La Conquistadora*—the very subject I am herewith about to compare with Nuestra Señora de la Leche. Hence, this is not an attempt to start one of those inane internecine quarrels, a sort of Florida *vs.* New Mexico controversy, since I cannot be accused of having a "chamber of commerce" complex, whether civil or ecclesiastical. What one seeks is the truth.

Father Marion seems to imply that the earliest mention of the Leche shrine is in 1665, but it seems to me that he is presupposing that the mission of Nombre de Dios and the Leche shrine are necessarily concomitant. From his way of writing, I doubt if the Leche shrine is ever mentioned in that century. But let us suppose that it is really mentioned in that 1665 document. Naturally, it then existed before that. But how long before? Where are the facts, or at least substantial hints, that would place its origin between 1602 and 1620? Tradition and unsupported surmise are not enough to make a leap from 1728 to 1620.

The earliest documentary mention of the Conquistadora shrine in Santa Fe is a 1664 reference to the years 1656-59. It, too, must have existed before that. From the nature of the statue itself, and from the family history of the caretakers involved. I deduced that it is the same statue-shrine combination described by Father Alonso Benavides as existing in 1626-29. This deduction is a "most probable" one, but not one apodictically conclusive. Benavides could have meant a different thing. Anyway, what I want to bring out here is the fact that the Leche and Conquistadora shrines are *contemporaneous*—if Father Marion's 1665 date is valid. Even then, the Santa Fe shrine has the edge by some ten years in earliest mention, as well as in a more probable period of seventeenth-century foundation. If the Leche shrine is not specifically mentioned as such until 1726 or after, then the Santa Fe shrine has a lead of

almost a century. Which, then, is the very first Marian shrine in the United States? From the evidence of documentary history, it can be none else than that of Nuestra Señora del Rosario La Conquistadora in Santa Fe.

The title I give this present article is "The *Oldest* Marian Shrine in the United States." The word "oldest" implies "continuation" over and above the mere fact of original establishment. And here the Santa Fe shrine can lay a clear and incontestable claim.

In 1665 the English sacked the Florida mission, and again in 1702. Rebuilt in 1726, it again fell prey to the English in 1728 and in 1763. I should also mention the Spanish destruction in 1740. Now, all this while, when and if re-built in between these catastrophes, the shrine was located in different places. And the author finishes off by saying: "It was restored, no doubt (?), during the second Spanish period, 1783 to 1821; but there was nothing left of it in 1873, when Bishop Verot rebuilt the shrine. The very next year, however, it was blown down by a storm. The present structure was erected in 1915-1918 by Bishop Curley. It was restored and furnished as a chapel in 1925 . . ."

The physical or material continuity is certainly broken up badly, what with blank periods of twenty, fifty, and forty years. What moral continuity is there besides tradition?

The Santa Fe shrine was destroyed by the Indians in the general Pueblo Revolt of 1680. The Spaniards fled with their Conquistadora statue down to Guadalupe del Paso, where they founded several towns. One of these, the capital of New Mexico in exile, was El Real de San Lorenzo, named after the saint on whose feast the massacre of so many friars and colonists occurred. But the chapel erected there was for La Conquistadora, as we learn from Governor DeVargas himself. In December of 1693 he returned to Santa Fe with his troops and colonists, and with La Conquistadora. She was there with the colonists witnessing the storming of Santa Fe. DeVargas' great resolve, to restore the throne of the Patroness of the Kingdom and the Villa, was not fulfilled by him because of Indian wars and other troubles, but she was kept in the temporary parish church of St. Francis, which he had built in 1695, until her confraternity built her shrine anew in 1714-17. Incidentally, this confraternity is another factor that ties in the continuity of her cult and shrine.

This very chapel, finished in 1717 as an adjunct to the permanent parish church, is the one in existence today as the Lady Chapel of the Cathedral of St. Francis in Santa Fe. Another chapel was built in 1806, on the site where the colonists prayed to her while the army captured the city in 1693; it is a "summer home" of La Conquistadora, where she has been taken in two mammoth processions every year for a novena of Masses. All these and more documented facts may be found in the books and articles which I have written on the subject.

Morally, there has been no break in the Conquistadora shrine since its beginning in the early 17th century until this day. The one physical break of 1680 merely had the shrine transferred to San Lorenzo for a thirteen-year period of exile. And the continual use of one and the same structure since 1717 surely makes this one chapel the oldest Marian Shrine in the United States. Moreover, it has always been an outstanding shrine, not one confined principally to nursing or pregnant women, but the pride of a whole people honoring the Mother of God as the Queen of their land.

As for the statue itself, the center and be-all of a shrine, Father Marion does not say when the Leche image was destroyed, even though he remarks at the end that the modern chapel of 1925 has a *replica* of the original. The *Catholic Encyclopedia* mentions neither the shrine nor the statue, but from its descriptions of English sackings of churches, it would appear that different replicas were destroyed at each subsequent destruction.

The Conquistadora Shrine of Santa Fe, however, still treasures the *ipsissima imago*. Originally carved in the 16th century as Our Lady's Assumption (and as such perfectly answering the Benavides description), it has been dressed and addressed since the years prior to 1559 as Our Lady of the Rosary, La Conquistadora. Again, age—continuity—uninterrupted veneration. Here we have the oldest image of Mary, continually venerated and feted, in the entire United States, and still enthroned in the oldest shrine, if not the very first shrine, in the United States!

Archbishop Byrne of Santa Fe had his archdiocese observe the Marian Year in 1954 by having La Conquistadora visit every parish, plus some other churches, ninety-six in all, when she was received at each place with fervent processions that culminated in an evening Solemn High Mass. I had the privilege of carrying

her to each place and of preaching her glories in English and in Spanish, or both languages, as the congregation required. At the end of the pilgrimage, his Eminence, Francis Cardinal Spellman, came to Santa Fe to place a golden filigree crown on her lace-veiled locks of real hair. Our Apostolic Delegate, Archbishop Cicognani, in the country's main Marian Year Sermon which he delivered in Washington, mentioned but one title and image of Mary—Our Lady of the Conquest in Santa Fe. That October, at the invitation of Bishop Metzger of El Paso, I took La Conquistadora to be the honored guest at that diocese's official Marian Year celebrations, and thus she also visited the land of her 1680-93 exile.

This year, we her children of New Mexico of every race are renovating her shrine. Our purpose is to beautify it in a manner worthy of the Mother of God, without, however, destroying or hiding the ancient look of her chapel, for, after all, it is the oldest and, according to all evidence, the first Shrine of Mary in the United States.

ANGELICO CHAVEZ, O.F.M.

Jemez Pueblo, N. M.

THEOLOGY FOR THE UNDERGRAD: A REPLY

Last February's issue of *The American Ecclesiastical Review* carried an article by Fr. Thomas Dubay, S.M. The article was entitled: "Theology for the Undergrad."[1] The present paper is intended as a discussion of and a reply to Father Dubay's conclusion and his arguments.

Father Dubay's article contains a thesis and a series of arguments in support of that thesis. His thesis is that theology should not be taught at undergraduate level, or, alternately, that the college course in Christian doctrine ought not to be called "theology." To prove his thesis, Father Dubay advances one principal argument and several subsidiary arguments.

I The minor or supporting arguments offered against the teaching of theology to undergraduates may be reduced to three. According to Father Dubay, courses in "theology" should not be offered to undergraduates because:

(1) the courses actually offered are not sufficiently serious. Students do not worry enough about them. They view them as average-raisers, and not enough of them fail in these courses.[2]

(2) "theology" is simply another name for the standard religion course, which is not scientific theology.[3]

(3) the matter of theology is too lengthy to be treated adequately in a two-semester course.[4]

To these arguments it is possible to reply briefly as follows:

To (1) it can be said that this is not so much a matter of *whether* theology should be taught, but of *how* it should be taught. Sciences are distinguished by their objects and methods and not by the competency of the professors, their relative leniency or severity.

No one would deny that *if* theology is taught it ought to be taught competently and seriously. Indeed, one of the reasons for

[1] Thomas Dubay, S.M., "Theology for the Undergrad," *AER*, CXXXVI, 2 (Feb., 1957), 95-99.

[2] Cf. *ibid.*, 99.

[3] Cf. *ibid.*, 98.

[4] Cf. *ibid.*, 97.

introducing theology into the college curriculum is to give the student more than a "fresh-air" course in religion.

To (2) it must be conceded that some institutions have perhaps introduced theology into the curriculum in an exceedingly painless fashion. To meet a growing demand for theology they have simply given the old religion courses new names. But this is not an argument against theology; for theology is not what is here being taught. No one who respects Sacred Science wants to see it introduced into the colleges in this manner.

To (3) it is possible to agree. The subject-matter of theology is, indeed, too vast to be relegated to the role of a minor course. When theology is assigned the bare minimum of semester hours, it cannot be treated adequately. Part of the battle for theology in the colleges must be to convince the administrators that theology, if taught, must be an important course. But it should be remembered that perfection is never to be expected in beginnings. A college willing to assign two hours to theology may eventually become convinced that it is worth three or even four—provided that what is taught is truly theology.[5]

II We come now to Father Dubay's main argument. He maintains that theology should not be taught in the colleges because *it is impossible to teach theology to undergraduates.* What is actually done in current courses, he says, "does not merit the title of theology for it is neither extensively complete nor intensively thorough. It scratches the surface and only a part of the surface at that."[6]

In reply, the following points can be made:

(1) It is not possible to accept without reservation Father Dubay's distinction of "at least five clearly distinguishable levels of knowledge about God's message to man."[7] The words "at least" themselves indicate that the division is not even intended to be precise. From a logical point of view let us note that the divisions (A) are not all made according to the same foundation; (B) are

[5] In defense of college administrators, it should be noted that they cannot always do as they please in such a matter. Requirements for accreditation must be considered.

[6] Cf. Dubay, *op. cit.*, 97.

[7] Cf. *ibid.*, 96.

not mutually exclusive; (C) are not well ordered. Thus, some of the divisions are accidental and some are essential; some are divisions of "man's grasp of theology," others are not; and to divide anything immediately into *five* parts is a sin against economy.

(2) A more convenient division of the type Father Dubay has attempted can be made according to the various ends in view in the teaching of a given subject-matter.[8] The end of teaching is learning. Minimum proof that something has been learned is that the matter be recognized when re-presented. Proof that something has been perfectly learned is afforded when the person can recall and reproduce the matter as it was taught.

(A) If the matter has been taught *catechetically,* the learner knows the subject perfectly when he can recall the canonized formulations in the order of their original presentation. He has learned imperfectly when he can merely recognize those formulations and distinguish them from extraneous or false ones.

(B) If the subject has been taught *scientifically,* a student has perfectly learned it when he can reproduce the principles and reasoning process together with the conclusions of the science. Scientific knowledge is imperfect if the learner cannot recall it substantially as presented, but can recognize the material as pertaining to the science and recognize that the methodology used is one which leads to right conclusions. In this last case the student is said to have a *liberal education* in the subject as against the *perfectly scientific knowledge* of the more perfectly educated man.

(C) It seems necessary and fair, therefore, to say that there are the following ways of teaching Sacred Doctrine in the colleges:

for a catechetical knowledge	perfectly
	imperfectly
for a scientific knowledge	for a perfectly scientific knowledge
	for a liberal scientific knowledge

(3) It is obvious that one's choice among these four ends will determine the format and pedagogical technique of the course. The attainability of each end will answer the question whether theology

[8] The division here is consecrated by Western tradition and should be acceptable as a basis for a solution. One statement of it is to be found in Aristotle, *The Parts of Animals,* I, 1, 639a 1-15.

ought to be taught. For few will deny that the college ought to impart *as much as it can* to the student.

Let us first attempt to limit the scope of the term "theology." For purposes of this discussion it is evident that "theology" is not to be taken to mean Sacred Doctrine in any form whatsoever. Let "theology" mean "Sacred Doctrine considered as both wisdom and science,"[9] and the question is then well defined. All can then agree that a catechetical presentation, even a perfect one, of Sacred Doctrine would be inappropriately termed "theology." The question which remains is this: *Is it possible on the undergraduate level to present Sacred Doctrine in a scientific manner?*

It can be conceded that theology cannot be taught to undergraduates if *perfect scientific knowledge* is the aim. Father Dubay points out that not even all seminarians attain knowledge of this kind.[10] (We would hesitate to go as far as Father Dubay, however, in judging the merits of the majority of seminary courses.) Two questions now remain: (A) Can Sacred Doctrine be taught to undergraduates with *liberal scientific knowledge* as the aim? and (B) Is the liberal scientific knowledge of Sacred Doctrine justly termed "theology"?

To (A) the answer is affirmative. The aim of a liberal education in any given subject-matter is modest. It is to impart to the student knowledge of (i) the nature of his subject; (ii) the divisions of his subject-matter; (iii) the method of the subject-matter and of its various parts; (iv) the manner of distinguishing valid from invalid procedure in the subject-matter and its parts; (v) the principal conclusions of the subject-matter. All of this is possible on the undergraduate level. This is proved by the fact that (a) it is done in almost all other subject-matters, many quite as technical as theology; and (b) experienced college teachers of theology have succeeded in attaining this end. *Ab esse ad posse valet illatio.*

To (B) the answer is likewise affirmative. A common complaint against teaching theology in the colleges is that it tries to make scientific theologians of college students. The complainers have a univocal vision of seminary and college teaching and fail to dis-

[9] The full definition of theology so conceived is that "Theology is discursive wisdom, exercised under the light of divine revelation, on every truth revealed by God either immediately and formally or mediately and virtually."

[10] Cf. Dubay, *op. cit.*, 97, 99.

tinguish between perfect science and science acquired in a liberal manner. It is possible that there may be real basis for the complaint —if theology teachers do not realize that the two types of education distinguished above demand different pedagogical approaches. The college course should not be looked upon as just a less intensive seminary course. But mistakes in practice should not affect our judgment about the theoretical question involved.

There is no reason why the college student cannot be said to study *theology* simply because at the end of a four-year course he is not a finished theologian. At the end of his four years he is not a finished chemist, nor a finished mathematician, nor a finished sociologist, nor a finished philosopher. Yet no one proposes to deny the names "chemistry," "mathematics," "sociology," and "philosophy" to the courses which he pursues.

The single objection which might be cogent here is that theology presupposes philosophy. The answer is not difficult: a thorough foundation in philosophy is necessary for *perfect* scientific education in theology, we agree; for *liberal* scientific education, we deny. Philosophical concepts necessary for liberal education in theology can be explained as the need arises and in parallel philosophical courses.

III Our conclusions, then, are as follows: (1) theology can be taught scientifically to undergraduates when the aim is liberal education; (2) to deserve the name "theology" the teaching of Sacred Doctrine must present it as both wisdom and science. This second involves certain conditions.

(A) The *order* of the subject-matter must be left intact in the presentation. One of the aims of liberal education in any area is to see the nature and division of the subject. It would seem that this requirement should not be sacrificed even for the sake of presenting easier matter first. Thus, it is not a valid objection to quote the catalogue description of a course on the *Prima Pars* as an argument against the teaching of theology.[11] At best such an argument proves that theology is extensive and difficult. It does not prove that it is impossible, especially when *liberal* education is the aim.

(B) All the *parts* of theology must be at least mentioned and defined and their methodologies explained. Scholastic or speculative

[11] Cf. *ibid.*, 97.

theology is not all there is to the subject. Theology has a sapiential as well as a scientific function.

(C) But the accent should be placed on *scientific presentation.* The student would hardly be in a position to study the sources of theology before he knows the principles and methods of the science. If difficulty arises because of the extent of speculative theology, *a fortiori* difficulty will arise because of the greater extent of positive theology.

It should be pointed out, too, that changes in the order of presentation should not here be made for purposes of easier teaching, of rhetorical presentation, or of relating theology to life. The student at the high-school level is most suited for rhetorical presentation and for accent on the personal implications of his doctrine. When he reaches the college level he is psychologically and intellectually ready for introduction to the scientific mode of study. We recognize this in other areas of knowledge, why not in theology?

IV Although this goes beyond a mere reply to Father Dubay's article, it might be pointed out that there is considerable authority behind the view that theology ought to be taught to laymen and non-clerical religious, even women. The recent Popes have made several declarations on this matter. A recent document of considerable interest is the *Motu Proprio* of Pius XII in which the Holy Father raises the *Regina Mundi* institute to pontifical status.[12] The conferring of so unique an honor upon an institute devoted to teaching Sacred Science to women would seem to be a rather eloquent testimony of the mind of the Holy See on this matter.

V In reply to Father Dubay's thesis, then, we may say: *Theology should not be taught at the undergraduate level:* We distinguish: Theology should not be taught for *perfect scientific knowledge* at the undergraduate level, We agree; Theology should not be taught for *liberal scientific education* at the undergraduate level, We deny.

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[12] The Holy Father's words are: "Institutum quod 'Regina Mundi' nuncupatur, ad altiorem virginibus Deo et animarum ministeriis consecratis institutionem, educationem et formationem in scientiis ac disciplinis, *praecipue sacris,* impertiendam, *pontificium* declaramus et hoc titulo ipsum decorari concedimus" (*AAS,* XLVIII [1956], 192).

THE SECRET OF THE SERMON

Of the many books which contain the secrets of good preaching, there is one which tells us that a sermon should be clear and simple, full of gravity and honesty, adorned with suavity and grace; the preacher must know in advance what he will say, and when, and how, and to whom.[1] Another, a *Summa* no less, tells us that a preacher should win the good will of his hearers by his humble bearing and by the usefulness of what he has to say. He should promise to be brief, and he should use interesting examples to prove his point.[2]

These two citations, respectively thirteen hundred and seven hundred years old, are the first blows in a bout to determine the best source material for advice on sermons. Frequently of late, there have appeared manuals offering to make a Bossuet or Bourdaloue out of any unlikely candidate who proffers the purchase price. There is no book on preaching which can accomplish this; some are helpful, some are moronic, and most are superfluous. Superfluous? That is a bit strong, but it is said because a number of books not on the current market have an extraordinary recommendation which current ones lack. *They were written by men who happened to deliver superb sermons.* The most successful ecclesiastical preachers were the Fathers, and (even if one's initial reaction is "what could those old-timers teach me") the Fathers, by the very reason of their success, deserve a hearing. "The Fathers of the Church reveal in their sermons a glimpse of the ancestral spirit of Catholicism. Some only of their mechanical processes and oratorical devices may be copied, but the chief benefit of reading the Fathers will be to fill our minds with a conception of *what sacred eloquence can be at its best.* They are worth reading if only for the inspiration which their genius communicates to us."[3]

The two examples, direct quotations by the way, at the beginning of this article, show that the "old-timers" can indeed teach us a great deal. The author, having gone through the scores of references in Migne to preaching, finds that over a thousand year period

[1] Isidore, *De ecclesiasticis officiis,* Lib. II, cap. 5, *MPL,* LXXXIII, 785.

[2] Alan de Insulis, *Summa de arte praedicatoria, MPL,* CCX, 113-14.

[3] J. Sharp, *Our Preaching* (Philadelphia, 1936), 3 (italics added).

all who wrote on this subject tender the same fundamental advice. Any given sermon should have a knowledge of Holy Scripture as its basis, and possess three special qualities: brevity, humility, and suitability. There, in a sentence, is the accumulated wisdom of a millennium; it would be difficult to better it today. I propose to look briefly at each of these headings and to close with an additional note on Church legislation relative to the advisability (if not obligation) of studying the Fathers in preparation for preaching.

HOLY SCRIPTURE

This point needs only the mentioning; surely no one would dispute that a deep knowledge of the Bible is the very stuff of preaching. "A man will preach so much the more or so much the less wisely as he shall have made more or less progress in knowing Holy Scripture."[4] But a point to consider today is that so many sermons tell the story of the Sermon on the Mount, or Magdalen, or the Prodigal Son; so very few the story of Tobias, or Job, or Benjamin. We are great for the New Testament, but what a rich harvest is lying uncut in Old Testament fields. Can anyone with a genuine ignorance of the Old Testament honestly say that he has put down a broad foundation for his preaching? Bishop Rodolfus, writing in the ninth century, exhorts his monks "to prepare for teaching the people. He who knows the Scriptures is the one who will preach the Scriptures."[5] And he witheringly dismisses the priest who says he is not really familiar with the Bible: "at least, then, give the poor people some fundamental notions, such as to shun evil and do good!"[6] Saint Isidore ventures as a commonplace that a priest is bound by a most urgent obligation to read the Scriptures,[7] and Saint Gregory the Great states that there is only one foundation on which to build a sermon, namely the Old and New Testaments.[8] In this connection preachers should be trumpet-players. Explaining this verse: "And the seven Angels who had the trumpets prepared themselves to play the trumpets" (*Apoc.* 8:6), Bishop Haymon of Halberstadt declares that it can be taken to mean "preachers in the Church Universal who, by their knowl-

[4] Augustine, *De doctrina christiana,* Lib. IV, cap. 5, *MPL,* XXXIV, 92.
[5] *Capitula,* cap. 13, *MPL,* CXIX, 709. [6] *Ibid.*
[7] *Loc. cit.* [8] *Epistola LII, MPL,* XXII, 534.

edge of the two Testaments, prepare themselves to sound the trumpet, that is, to send forth the doctrine of the Gospel."[9]

The Church documents, cited later on, also assume that any earnest preacher not only has his Bible on his desk, but that he makes constant use of it for something other than a paper-weight.

BRIEF AND HUMBLE

Surprisingly enough, the sermons of the ancients are, for the most part, no more than ten or fifteen minutes in length. There are exceptions in this matter, occasions when a grand homily is expected, but both by precept and example the Fathers obeyed the witty remark "if you don't strike oil in ten minutes, stop boring." Only late in the history of the Church, at the time of the Reformation, did long sermons become the fashion. Both sides had so much sniping to do that two hours' preaching was not uncommon. But for the most part, as has been stated, the older sermons are brief. It is an interesting fact that almost every author consulted couples the virtue of humility with the characteristic of brevity. The implication is clear. A humble man has his say and stops, while a pulpit primadonna sings a few extra arias for the galleries. The latter should come to realize that "Christ is no less angered by oily praise than by an outright denial of truth."[10]

The great Doctor of Milan, Saint Ambrose, commenting on the First Epistle to the Corinthians, "Christ did not send me to baptize but to evangelize, not in wisdom of speech, lest the Cross of Christ should be made void" (1:17), has this to say:

> Unskilled fisherfolk were the men selected to spread the good news of Christ. Christian preaching doesn't need pomp, or polished expressions . . . it is not like man-made systems which lack both reason and worth but possess only finely fashioned expressions . . . he who tries to adorn the words of Christ is seeking nothing but self-glorification. By the splendor of his own words he hides the word of God.[11]

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[9] *Expositio in Apocalypsin B. Joannis,* Lib. II, cap. 8, *MPL,* CXVII, 1046. Recent research attributes this work to Haymon of Auxerre. Cf. C. Spicq, *Equisse d'une Histoire de l'Exégèse latine au Moyen Age* (Paris, 1944), 51.

[10] Alan, *op. cit.,* 112.

[11] *Commentaria in Epist. ad Corinth. Prim., MPL,* XVII, 188. This commentary is now assigned to the Ambrosian school. Cf. "Clavis Patrum Latinorum" in *Sacris erudiri,* III (Sint Pietersabdij, Steenbrugge, 1951), 184. The citation finds echo a thousand years later in the Fifth Lateran

The writer does not mean to say, of course, that we should not labor over our sermons; rather, as the context shows, he is castigating the type of preacher who will talk grandly of generalities lest he offend the congregation. There were such preachers then, just as there are now.[12] Saint Isidore ran into them in Spain in the seventh century, and as a partial result we became heirs to a good piece of advice:

> He who preaches should use authority to counter-balance humility, so that he neither encourages the evil tendencies of his flock by being too soft-spoken, nor rules them too harshly with a rough-shod display of forthrightness. Let him be severe towards sinners to the precise extent that he fears his own judgement by Christ.[13]

As on most topics connected with this subject, Pope Gregory has the final word. A perfect opportunity presented itself to him in the course of his commentary on the *Book of Job*. "Hear therefore, O Job, my speeches: and hearken to all my words. Behold now I have opened my mouth: let my tongue speak within my jaws" (33: 1-2). The Saint makes a vigorous plea for humility, "the teacher and mother of all other virtues," and the only true ornament of a preacher of the Word. Being Gregory, he immediately follows up his generalizations with a very practical suggestion for fostering this salutary virtue:

> Since each of us is but a frail man, let us all remember that fact when we speak to our fellow men about God. In this way too, while we consider our own weaknesses, we will learn what approach to take to the weaknesses of our brothers.[14]

He calls on priests to face up to the reality that they are as sinful as many of those whom they admonish; or if they are not, they once were; or if neither of these is true, they still have no grounds for prideful preaching. For, in the last case, the credit is due not to themselves but to the abundant Grace of God.

Peter Cantor, some seven centuries later, in a remarkable

Council: ". . . in suis sermonibus non ad utilitatem audientium, sed ad suam potius ostentationem laborantes, vanis quorundam auribus blandiuntur . . ." (Mansi, *Coll. Conc.*, XXXII, 944).

[12] Cf. Greg. Great, *Homily XVII* in Lk. 10:1-9, *MPL*, LXXVI, 1142. He is addressing a gathering of Bishops, and scores the preacher who hesitates to inveigh against the offenses of the wealthy lest stipends be lost.

[13] *Loc. cit.*

[14] *Moralium Liber XXIII*, in cap. 33 Job, *MPL*, LXXVI, 265-66.

medieval melange of authority-citing, quotes this same passage together with Seneca, the legend of Blessed Martin of Tours, the Bible, and Horace. He finishes off with the acid remark that "if these few citations don't suffice to make you change to more humble ways, then a multitude of them could not shame you into it."[15]

Well worth resurrecting for his statements about brevity is Venerable Guibertus, who (as the old chronicle tells us) "naturae concessit anno 1124." He reminds us of the fact that the memory is, at best, a fragile instrument; consequently an abundant outpouring of oratory, a long drawn out sermon, puts such a strain on this instrument that the preacher achieves only one result . . . he lulls souls to sleep. Guibertus recalls to the reader a passage from Ambrose (*De officiis,* I, 22) to the same effect, wherein the Saint sturdily affirms that a tedious sermon arouses in the heart no passion except deep annoyance. Excessive and thoughtless outpourings, Ambrose insists, can turn this justifiable annoyance to marked distaste for holy things, and even to loathing. Guibertus then compares such sermonizing to digestive processes. With a gusto that we of the perhaps effete twentieth century find crude, he says that "an excess of eloquence loses the very effect it wishes to achieve, just as food devoured immoderately does not build up the body but provokes vomiting."[16]

The wisdom of the ancients in demanding brevity and humility can be checked against the variations of these two remarks which are commonly heard even today: "Oh, he's a good holy priest, but what a *long* sermon he gives," and "Oh, I admit he's not long-winded, but while he *is* in the pulpit he acts like the Pope himself."

SUITED TO AUDIENCE

In the letter mentioned earlier, Saint Jerome makes choice sport of the preacher who talks over the heads of his congregation, "a declaimer, a long-winded wrangler (*rabbulam garrulumque*) who lets fly with words and, behind an impudent face, interprets that about which he knows nothing."[17] He then tells a little story about himself and his teacher, Saint Gregory Nazianzen. Both of them

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[15] *Verbum abbreviatum,* cap. 9, *MPL,* CCV, 43-44.

[16] *Liber quo ordine sermo fieri debeat,* cap. 3, *MPL,* CLVI, 24-25. He follows up this example with one taken from human generation which is so startling that, effete or not, the twentieth century would not admit it on the printed page.

[17] *Loc. cit.*

felt the same way about such preachers, men who by sheer oratory won their congregation's acclaim, even though the simple folk had no idea what was being said. The two saints were studying together one day, and Jerome asked his mentor to explain what Luke intended by *"Sabbatum secundo-primum"* (6:1). Gregory, with a knowing smile, replied:

> I'll explain all this to you in Church. There, even if you are unwilling, you will be forced to learn what you don't know. For, with all the people acclaiming me and my explanation, you won't dare to keep quiet lest you reveal your ignorance.[18]

So a preacher, then, must take into account the capabilities of his audience. That is just a little obvious, you say, and scarcely needs repeating. I disagree. By trade, if you please, we are professional men. We consider ourselves reasonably well educated; but isn't it true that on many occasions we have heard men from other professions, doctors, lawyers, sociologists, economists, casually employ terminology that was entirely new to us? Surely we, too, can quite absent-mindedly do the same thing in our sermons. "Expiation" and "reparation" and "mediation" and all the other "latinations" are commonplace terms for us, and they can creep into our sermons, reducing them to the level of the vaguely meaningful if not rendering them downright unintelligible.

For example, a sermon is planned about the capital sins. That phrase, "capital sins," is certainly a commonplace, you will say. But for someone who has no knowledge of Latin, the phrase is almost as meaningless as a sin being "perfect" in its species. Non-scientists among us daily complain because the jargon of science is not rendered more intelligible, and we are much relieved when a popularizer comes along to give us an enlightening glimpse into another world. Preachers too must be popularizers, translating the jargon of their trade, and giving their hearers an enlightening glimpse into another world. But if you will not accept my insistence that this point of adaptability to the congregation cannot be too strongly stressed, hear Saint Anselm, speaking on the Transfiguration:

> To little ones only basic truths should be taught, and, to those more capable of bearing them, higher things. Each one should be instructed with an eye to his capacity to learn. To those, therefore, who have a

[18] *Ibid.*

deep realization and walk in a new way of life should be unveiled the heavenly vision of exalted preaching. Now and then, as this Gospel shows, such heights can be scaled by the children of men. But if our sermon is surrounded and buried, as it were, among dead men who have gravely sinned . . . we ought not unveil the same glory lest we be guilty of "throwing pearls before swine" (Mt. 7:6). If, however, the sermon shall have sprung to life among them by reason of their repentance and their new way of life, then indeed can be held out to such striving souls the vision of glory.[19]

Gregory asserts that the same sort of exhortation is no more to be prescribed for all souls than the same sort of medicine for all bodies or the same sort of reins and bit for all horses. The individual minds that we must reach out to from the pulpit are, he tells us, like the taut strings of a lyre. Any blundering hand can again and again crash its way across a lyre and infallibly it will produce a sound, but the result is cacophonous. Plucked but once by a master hand, the strings produce a divine harmony. Yet all the while each string has its own unique vibrations, completely different from those of its neighbor. So, says Gregory, it is no easy thing nor light matter to preach, to correctly pluck at the varied heart of each individual listener, but that is the way it must be done if divine harmony is to result.[20]

Some there are who find it very difficult to state their ideas in a crisp and simple manner, or they choose not to do so thinking that grandeur of expression is of more import than clarity. For such Bishop Haymon has a tongue-in-cheek solution. Let them be holy, he says, and then they can teach the simple people by their wonderful words.[21]

THE GIFT OF TONGUES

Hildebert, the twelfth century Archbishop of Turin, makes a penetrating application of the Pentecost text to this matter when he declares that the mysterious Gift of Tongues is still a living presence in the Church of Christ as often as any preacher is understood by all members of his congregation. Some people can take

[19] *Homiliae et exhortationes,* Hom. IV, in Transfig. (ad fin.), *MPL,* CLVIII, 616.

[20] *Moralium Liber XXX,* in cap. 38 Job, *MPL,* LXXVI, 530. With typical thoroughness Gregory follows this with a list of no less than *seventy-four different types of people* to whom the preacher must accommodate himself.

[21] *Loc. cit.* Cf. attribution, footnote 9.

no more than the simplest truths, others are ready for greatness; this one should be sharply checked, that one gently drawn. It is as though in each parish there are scores of languages spoken, and a preacher whom each and every parishioner can understand truly has the Gift of Tongues. The Archbishop closes with an eloquent appeal to his hearers who are, apparently, the diocesan priests:

> Think, my brothers, of how great a burden you have assumed, of which you will have to render an account. To each of you have been entrusted two talents; one is your learning, the other your field of labor. Guard what you possess and increase what you guard. It is not enough merely to keep watch over what has been given you, rather you must be zealous to augment it. And, as a result, He who has entrusted His treasures to us . . . will reward us and our labors in heaven; the God who lives and reigns in heaven forever. Amen.[22]

The same basic notion of suiting the Word to the congregation is stressed by every author until the repetition of it becomes wearisome. But I should like to give special mention to a book by Alan of Lille (whose Latin name, by a humorous twist of fate and French punctuation, is given as Alan de Insulis). Alan was a thirteenth century poet, philosopher, theologian, preacher, author, and professor. In his lifetime he won the extraordinary accolade of "Universal Doctor," and he was one of the decisive influences on a young Italian named Dante Alighieri. His *Summa* on preaching, mentioned elsewhere in this article, is a most unusual work. It takes up some eighty-seven columns in Migne, but only the first four are concerned with precepts. In the following eighty-three columns he gives two groups of brief (3-5 min.) sermons by way of illustrating his doctrine. The first section is on virtues and vices, covering such topics as gluttony, anger, contempt of the world, avarice, perseverance, hospitality, and hope of heaven. The second is sermons to special audiences, with stress on the precise approach to each; this includes sermons to widows, soldiers, lawyers, nuns, married people, priests, and even one to a sleepy congregation. Lack of space prevents an analysis of this remarkable work, but I shall mention a few of his texts to indicate the care with which he plans his preaching for diverse parishioners:

[22] *Sermones,* Serm. LII, in Pent. (2), *MPL,* CLXXI, 595. This sermon is now thought to be the work of Geoffrey Babion. Cf. W. Lampen, *Antonianum* (1944), pp. 145-68.

Nuns: "One thing I ask of the Lord; this I seek: to dwell in the house of the Lord all the days of my life" (Ps. 26:4).
Soldiers: "Plunder no one, neither accuse anyone falsely, and be content with your pay" (Lk. 3:14).
Lawyers: "Seek judgement. Relieve the oppressed. Judge for the fatherless. Defend the widow" (Is. 1:17).
The Sleepy Congregation: "It is now the hour for us to rise from our slumber" (Rom. 13:11).[23]

An added note here on a subject which poses a perennial problem: how can you ask for money in a way that won't disgruntle at least a part of your congregation? There seems to be no answer to this one in any of the books. For a *negative* example, how not to do it, we can turn to Alcuin. In one of his letters he urges that priests cut themselves off from any taint of avarice and "give freely what they have freely received" (Mt. 10: 8). There is no harm in heeding *that* advice; the how-not-to follows. He says that if such a precept had been observed in catechizing the Saxons, instead of demanding from the new converts a tithe for the least pecadillo (*quibuslibet culpis parvissimis*), perhaps the Saxon nation would not now regard Baptism with such utter loathing (*forte Baptismatis Sacramenta non abhorrerent*). Alcuin finishes off his theme with a play on words. It was the anti-clerical war-cry of the eighth century. The closest English equivalent is: "Let them preach, not leech" (*Sint praedicatores, non praedatores*).[24]

According to the unanimous opinion of the ancient and medieval authors, then, a sermon which is grounded in a thorough knowledge of the Scriptures and is, at the same time, brief, humble, and suited to the congregation, will be a successful sermon. And their criterion of a successful sermon? Saint Augustine has most succinctly stated it: "one which will turn ears to the preacher and hearts to God."[25]

THE MIND OF THE CHURCH

By comparison with matters dogmatic, there is not an abundance of Church legislation on preaching; most of what there is concerns the acquisition of the faculty to preach.[26] There do exist, however, some strong pronouncements urging preachers to make a study

[23] *Op. cit.*, pp. 111-98. [24] *Epistolae*, Ep. XLII, *MPL*, C, 204-05.
[25] *Sermones*, Serm. CCXLIV, *MPL*, XXXVIII, 1149.
[26] Cf. *DB* 426, 434, 687, etc.

of the Fathers. The obligatory force of these I leave it to canonists or moralists to determine. My purpose is to indicate what has been said on the subject.

Two early councils have somewhat to say. While not of universal application, they reveal the desires of the bishops in two important dioceses. Both, with the approval of Pope Leo III, were convened by the aging Charlemagne in 813, the forty-fifth year of his kingship, to institute local reforms in Tours and Rheims. Tours said "it was the unanimous consent of those present" that each Bishop should have at hand the homilies of the Fathers in order to instruct the faithful. They are ordered to "translate them into the rural Roman tongue or into the local patois, so that everyone can follow them."[27] Rheims is even more explicit. But, as the footnote will show, there is reason to question just how serious was the intent of those present. They resolved that "the Bishops are to zealously preach, in their native tongue, so that all can understand them, the sermons and the homilies of the holy Fathers."[28]

A much stronger declaration occurs in an oecumenical council, the Fifth Lateran. In his Bull, *Supernae majestatis praesidio,* approving the 11th session (Dec. 19, 1516), Leo X says:

> We command all who are engaged in this work [preaching] *and who will be so engaged in the future* that they preach and explain the truth of the Gospel and the Holy Scriptures in accordance with the teaching, interpretation, and exposition of the doctors of the Church, whom the Church or long usage has approved and the reading of whom she has thus far accepted and in the future will accept, without adding thereto anything that is contrary to or in any way at variance with their teaching.[29]

The italics indicate the desire of the Pope to extend his command to the future, to, in a word, us.

Closer to our own times is the Encyclical Letter *Sanctissimus Pater* issued in 1894 by the Sacred Congregation of Bishops and Religious at the order of Pope Leo XIII, and addressed to the

[27] Mansi, *Coll. Conc.,* III Council of Tours, Can. 17, XIV, 85.

[28] Mansi, II Council of Rheims, Can. 15, XIV, 78. The second Canon of the same Council makes one wonder how much stress the Bishops were meant to put on the Fathers. It has this to say: "The Bishops are to see to it that all Catholics learn, and moreover, understand, the Lord's Prayer."

[29] Mansi, XXXII, 946. The translation (italics added) is from Schroeder, *Disciplinary Decrees of the General Councils* (Herder, 1937), p. 505.

Bishops of Italy and to the heads of all Religious Congregations. After stating that the principal font of Sacred Eloquence is the Bible, the Letter goes on to reprimand severely those preachers who have "neglected *the fonts of living water* and drink their eloquence *from broken cisterns.*" They quote current authors in their sermons, men whose writing is at best ambiguous, at worst gravely dangerous, and they neglect "the divinely inspired thoughts of holy books, or of the saintly Fathers, or of the Councils."[30]

On June 15, 1917, Pope Benedict XV issued his *Humani generis redemptionem,* on preaching and the priesthood.[31] In it the Pontiff exhorts the clergy to acquire both piety and learning as solid props to support their ministry. This Encyclical was followed by several decrees of the Sacred Consistorial Congregation, on June 28, which contained practical applications of the Encyclical. Pope Benedict ordered that these decrees be strictly enforced throughout the Church. Among the rulings of the Congregation, the thirty-fifth enjoins on Ordinaries and Religious Superiors the obligation to "take care that the said clerics, while studying Sacred Theology, are taught the various modes of preaching; that they have at hand and fully savor the outstanding examples of all types of sermons which the saintly Fathers of the Church have bequeathed to us . . ."[32]

The final piece of documentation is surely one of the most sublime in the literature of the Church, the *Ad catholici sacerdotii* of Pius XI, issued in 1935, the fifty-sixth year of his own priesthood. There is no specific directive to make a study of the Fathers, but it does not seem far-fetched to say that the Pope indicated this desire by his own example. In an Encyclical of less than fifty pages he quotes from the writings of fourteen Fathers, and from some of these as many as five different times. He selects as "champions of the Christian priesthood" Saints John Chrysostom, Ambrose, and Gregory the Great. And finally, after insisting that priests be-

[30] *AAS,* XXVII, 172. "Ecco dunque la fonte principalissima della sacra eloquenza, la Bibbia. Ma questi predicatori ammodernati, in cambio d'attingere la loro eloquenza al *fonte dell' acqua viva,* con intollerabile abuso si volgono alle *cisterne dissipate* della *sapienza umana:* invece di recare in mezzo i testi divinamente inspirati, o quelli dei Santi Padri e dei Concilii, citano a sazietà autori profani, autori moderni ed anche viventi, autori e parole che si prestano ben sovente ad interpretazioni molto equivoche e molto periculose."

[31] *AAS,* IX, 305-17.

[32] *Ibid.,* IX, 334.

come ever more and more learned, he remarks how the Church's "most illustrious Doctors show that all human knowledge can help to throw light upon and to defend the Catholic Faith."[33]

Thus, from ninth century Tours and Rheims to our own days, there have been strong ecclesiastical pronouncements on the study and assimilation of the Fathers. At a minimum such clear indications of the mind of the Church cannot be lightly ignored.

SUMMARY

Despite changing fashions in the art of oratory, both secular and sacred, there have to be basic rules which will always apply. These, it would seem, have been best stated by the Fathers. A sermon will be successful if brief, humble, suitable, and founded on the Scriptures. The Church, through the teaching office of the Hierarchy, has added one more requisite which modesty forbade that the Fathers postulate, namely a study of and liberal use of the vast patristic and medieval literature.[34] I suggest from the foregoing that it would not be out of place for any preacher to foster a personal revival of interest in the Fathers of the Church.

Let us close on a light note. All that has been written presupposes a priest willing and eager to preach and to better his preaching. But some there are (or at least there were, in the twelfth century) who don't want to preach. Guibertus says that they feel this way from fear of exhaustion or fear of failure. To each objection he has a whiplash answer. "There is the group that is worn out by preaching. Since they no longer put their hands to *any* pious act, it is scarcely surprising that their tongues are fatigued by spiritual conversation."[35] And for those who, dubious about their talents for the work, are held silent by diffidence, here is his bracing reply: "Check with 2 Peter, 2: 16. A dumb beast of burden preaches, that is, an ass."[36]

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[33] *Ibid.*, XXVIII, 64.

[34] Sharp, in *Our Preaching*, already cited, makes a good point (p. 13): "In quoting a Father we should not merely give his name, but we should invest him with a local habitation; thus, 'St. Augustine, the great Bishop of Hippo in North Africa . . . whose thought fifteen hundred years after his death so profoundly influences modern civilization,' or some such aside."

[35] *Op. cit.*, p. 21 (italics added). [36] *Ibid.*, p. 22.

SOME NEWMAN AUTOBIOGRAPHICAL SKETCHES AND THE NEWMAN LEGEND

The appearance of the new collection of Cardinal Newman's autobiographical writings will certainly always be listed as one of the few really important literary events of 1957.[1] This doubly posthumous book (Father Tristram, the first editor, died in 1955) contains ten actual compositions by Newman and some introductions and notes by the distinguished editor. Together these writings offer both the enthusiast for Newman and the serious student of ecclesiastical history some uniquely valuable new insights into the great Oratorian's attitudes and convictions. Certainly they can help our contemporaries to form a more certain, accurate, and clear appraisal of Newman's place in modern Catholic history.

The ten autobiographical essays and sketches contained in this volume are:

(1) a miniature autobiography, which is only a series of eight very brief entries. The first of these was made in 1812, and the last in 1884.

(2) an autobiographical notice for a work of reference. This is hardly more than a page in length. It was written between 1856 and 1861.

(3) a similar brief notice, in the form of a "memorandum," addressed to a Mr. Henry J. Morgan of Quebec. It was written in 1863.

(4) a comparatively long autobiographical memoir, ending with an account of Newman's withdrawal from his position as tutor at Oriel College in Oxford in 1832. With Newman's permission, or, to be more exact, at his direction, it was included by Miss Anne Mozely in her publication of the *Letters and Correspondence of John Henry Newman during his Life in the English Church, with a Brief Autobiography,* a work which appeared in 1890 and which was subsequently reprinted by Longmans, Green and Company.

[1] *John Henry Newman Autobiographical Writings,* edited with introductions by Henry Tristram of the Oratory (New York: Sheed and Ward, 1957), pp. xi + 338. The book was actually prepared for the press and enriched with valuable notes by Fr. C. Stephen Dessain of the Oratory.

Some material withheld by Newman or deleted by Miss Mozely has been included in the present edition.

(5) an eighteen-page account, written by Newman himself, of his illness in Sicily in 1833. This, too, had previously appeared in Miss Mozely's work.

(6) a journal, dealing with the period 1816-26. Neither this nor any of the three subsequent journals is in any sense a real diary. The journal was not written each day. The entries occur at varying intervals. They are designed to reveal Newman's attitudes rather than to describe individual events. These journals were shown to Wilfrid Ward and were used and quoted in his biography of Newman.

(7) another journal, 1821-28.

(8) a third, 1838-47.

(9) a fourth, 1859-79.

(10) a memorandum about Newman's connection with the Catholic University at Dublin.

With the exception of the three earlier journals and the account of Newman's connection with the Catholic University at Dublin, all of this material was published in the English text and in a French translation early last year.[2] Interestingly, this 1957 American edition carries the *Imprimatur* of the earlier and partial French publication. The American edition has the advantage of many relatively important notes, added by the final editor, Father Dessain.

By all means the most interesting of the autobiographical texts contained in this collection is the last of the four journals kept by Newman, the one dealing with the most interesting period of his life as a member of the Catholic Church. Oddly enough, this has been available in French translation since 1949, when it appeared in the *Mélanges de science religieuse* (pp. 153-84), under the title "Le journal spirituel de Newman (1859-1880)."[3] The French ver-

[2] *Écrits autobiographiques,* Établissment du texte et introduction par Henry Tristram de l'Oratoire, Traductions par Isabelle Ginot, Révision, notes et avant-propos par Louis Bouyer de l'Oratoire (Paris: Desclée De Brouwer, 1956), pp. 445. This is the second volume of the series *Textes Newmaniens,* publiés par H. Tristram, L. Bouyer, et M. Nédoncelle.

[3] *Mélanges de science religieuse:* Extrait: "Le journal spirituel de Newman" (Lille: Facultés Catholiques, 1949), pp. 32.

sion published in Paris last year contains many revisions of the translation published in Lille eight years ago, but these changes are not always improvements.

Quite clearly Newman himself would not have agreed that this last of his journals could be considered as the most interesting and valuable portion of his somewhat extensive autobiographical literary remains. Father Tristram assures us that, in thinking about any future biography of himself, Newman's "main concern was concentrated upon the Anglican half of his life; the Catholic period he considered to be beneath the notice of a serious biographer."[4] And, citing Father Neville's record of Newman's "last words on this subject," he tells us that the old Cardinal repeated "his 'distinct opinion that there could not be a biography of him, at least not a biography comprehending the Catholic period of his life,' since 'that period did not afford materials for a biography,' as having been 'a time of disappointments, quarrels and failures, nothing more.' "[5]

Apparently Newman's "last words on the subject," as reported by Father Neville, were spoken long after Sept. 10, 1876, the date of the final long entry in the journal. At any rate they expressed the sentiment which pervades the entire document. Newman himself sums up the content of his last journal and gives a uniquely valuable indication of his own mentality in the final passage of the Sept. 10, 1876 entry.

> I am dissatisfied with the whole of this book. It is more or less a complaint from one end to the other. But it represents what has been the real state of my mind, and what my Cross has been.
>
> O how light a Cross—think what the Crosses of others are! And think of the compensation, compensation in even this world—I have touched on it in a parenthesis in the foregoing page. I have had, it is true, no recognition in high quarters—but what warm kind letters in private have I had! and how many! and what public acknowledgments! How ungrateful I am, or should I be, if such letters and such notices failed to content me.[6]

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[4] *Autobiographical Writings*, p. 22.

[5] *Ibid.*, p. 25.

[6] *Ibid.*, p. 275.

"More or less a complaint from one end to the other" is a very fair and adequate evaluation of this journal. Over and over again the author manifests his resentment against Cardinals Barnabo, Wiseman, and Manning, Monsignor Talbot, Fathers Faber and Dalgairns, and Mr. William George Ward. He is especially bitter against Father Faber, and his expressions of dislike, unrelieved by any trace of sympathy or charity, continue to appear even after the death of the saintly London Oratorian.[7]

From the text of the journal it appears that Newman's continuous and unmixed dislike for Father Faber and the other Catholic dignitaries mentioned so unfavorably in his text was only a part of a general distaste for the persons and conditions that formed his Catholic environment. The entry of Jan. 23, 1863, brings this out very sharply. "O how forlorn & dreary has been my course since I have become a Catholic! here has been the contrast—as a Protestant, I felt my religion dreary, but not my life—but, as a Catholic, my life dreary, not my religion."[8] The subsequent pages of this entry are a depressing inventory of various individual dreariness that displeased him. By contrast, he recalls only two really joyous events in his life. Both of them took place before he became a member of the Catholic Church. Both of them had to do with the University of Oxford. "I doubt whether I can point to any joyful event of this world besides my scholarship at Trinity & my fellowship at Oriel—but since I have been a Catholic, I seem to myself to have had nothing but failure personally."[9]

The "failure" of which Newman complains so bitterly in this entry, and, indeed, throughout the entire journal of his Catholic life, was the result, according to his own account, of "suspicions & Calumnies" directed against him which rendered it impossible for him to do "things, which I ought to have been especially suited to do, & have not done, not done any one of them."[10]

He seemed convinced that the English Catholics as a body were prejudiced against him and suspicious of him, urged on, of course,

[7] Cf. *ibid.*, pp. 253, 256, 260, 261, 262, and 267. Father Faber died Sept. 26, 1863, but entries in Newman's Journal recalling his grudge against Faber were made on Nov. 27, 1866, Feb. 22, 1865, and June 25, 1869.

[8] *Ibid.*, p. 254.

[9] *Ibid.*, p. 255.

[10] *Ibid.*, p. 257.

by the men whom he considered his chief enemies. "Now is it wonderful," he writes, "that all this slight and scorn [towards himself] reacts on my own mind. I shrink from a society which is so unjust towards me. I must say, that the converts have behaved to *me* much worse than old Catholics, when they might have had a little gratitude, to say the least."[11]

One of the charges which Newman believed had been made against him was that he did not influence people to become members of the Church. In discussing this particular "suspicion," he brought out another complaint against the Catholic body.

> And, when I have given as my true opinion, that I am afraid to make hasty converts of educated men, lest they should not have counted the cost, & should have difficulties after they have entered the Church, I do but imply the same thing, that the Church must be prepared for converts, as well as converts prepared for the Church. How can this be understood at Rome? what do they know there of the state of English Catholics, of the minds of English Protestants? what do they know of the antagonism of Protestantism & Catholicism in England? the Cardinal might know something, were he not so outsided, so slow to throw himself into other minds, so sanguine, so controversial & unphilosophic in his attitude of mind, so desirous to make himself agreeable to authorities at Rome. And Catholics in England, from their very blindness, cannot see that they are blind. To aim then at improving the condition, the status, of the Catholic body, by a careful survey of their argumentative basis, of their position relatively to the philosophy and the character of the day, by giving them juster views, by enlarging & refining their minds, in one word, by education, is (in their view) more than a superfluity or a hobby, it is an insult. It implies that they are deficient in material points. Now from first to last, education, in this large sense of the word, has been my line, and, over and above the disappointment it has caused as putting conversions comparatively in the background, and the offence it has given by insisting that there was room for improvement among Catholics, it has in two ways seriously annoyed the governing body here and at Rome. . . .[12]

Very few Catholic writers have ever expressed views and attitudes about the Church like those contained in the passage just cited. Yet this passage is part of a document which, according to

[11] *Ibid.*
[12] *Ibid.*, pp. 258 f.

Newman's penultimate entry in his journal, represented what had been, and apparently continued to be, the real state of his mind. It seems fantastic that a Catholic priest, believing the Catholic Church to be the one and only true Mystical Body of Jesus Christ on earth and hence the social unit outside of which there is no salvation, could ever write seriously that "the Church must be prepared for converts, as well as converts prepared for the Church." It is strange indeed to find the admission that his distaste for the "Catholic body" in his own country was based on the unwillingness of that body and of its leaders to accept the "juster views," the enlargement and refinement of mind, or the particular kind of education he felt himself called upon to offer. It is especially noteworthy that the improvements Newman wanted to make in the body of his brother Catholics were not in the direction of a surer grasp of the revealed word, a more resolute faith, or stronger charity, but were in the direction of "the philosophy and the character of the day."

It is also important to note that Newman's presentation of his own case, the justification or rationalization of his dislike of the Catholic body and of its leaders, involved what the late Monsignor Baierl used to call "the straw-man technique." Newman claimed that his own type of education offended and seriously annoyed the Catholic leaders in Rome and in his own country "by insisting that there was room for improvement among Catholics." Of course, he could not seriously have meant what he said. Any Catholic, let alone any Catholic leader, is always quite aware of the fact that there is a great deal of room for improvement in each individual member of the Church, and in the Catholic group as a whole. The goal Our Lord Himself has set for us is that we should be perfect as our Heavenly Father Himself is perfect. The Church has always reproved the idea that any individual can ever arrive at a spiritual status from which further advance in the direction of spiritual perfection would be impossible.[13]

The opposition shown to some of the efforts of Newman by some of the Catholic leaders of his time was based, not on any belief that there could be no improvement among Catholics, but on the firm and, in the last analysis, well justified conviction that at least some measure of the "education" offered by Newman was not fully

[13] Cf. *Denz.*, 803.

acceptable from the Catholic point of view. His journal shows that he wanted to enlarge and refine the minds of his Catholic contemporaries by persuading them to accept his own teachings about "the prerogatives of our Lady, and their abuse—and those of the Holy See and their abuse."[14] He accomplished the first objective in *A Letter Addressed to the Rev. E. B. Pusey, D.D., on Occasion of his Eirenicon.*[15] The second objective he attained twice, once vicariously, through the pamphlets of Father Ryder, an Oratorian of his own community,[16] and once directly, in *A Letter Addressed to His Grace the Duke of Norfolk on Occasion of Mr. Gladstone's Recent Expostulation.*[17]

The treatise on "the prerogatives of our Lady—and their abuse" is generally useful despite its author's tendency to reprove and reject without sufficient discrimination statements or expressions in praise of Mary which had offended Pusey. Thus, in this treatise, the statement that "elect souls are born of God and Mary" is one of those which Newman, to use his own expression, freely surrendered to Pusey's animadversion, and which seemed to the Catholic defender of Our Lady and devotion to her "like a bad dream."[18] Surely the writer of the treatise was aware that the elect souls in heaven are of the number of those whom St. John describes as "born of God."[19] It is an integral part of Catholic doctrine that "She who was bodily the mother of our Head became, through the added title of pain and glory, spiritually the mother of all His members."[20] And no one would think of denying that the elect souls in heaven possess their glory precisely as members

[14] *Autobiographical Writings,* p. 265.

[15] This is published in the standard edition of Newman's works as the first of the two writings contained in the second volume of his *Certain Difficulties Felt by Anglicans in Catholic Teaching.*

[16] The three pamphlets were entitled: *Idealism in Theology, a Review of Dr. Ward's Scheme of Doctrinal Authority* (London: Longmans, Green and Co., 1867), *A Letter to W. G. Ward, Esq., on his Theory of Infallible Instruction* (London: Longmans, Green and Co., 1868), and *A Postscriptum* to the above, published that same year by the same firm.

[17] This is the second of the two works printed in the second volume of Newman's *Certain Difficulties Felt by Anglicans in Catholic Teaching.*

[18] Cf. *Certain Difficulties Felt by Anglicans in Catholic Teaching,* II, 114.

[19] Cf. *John,* 1 : 13.

[20] Pope Pius XII, in the encyclical *Mystici Corporis Christi, AAS,* XXXV, 247.

of Christ Our Lord. The statement which Newman regarded as "like a bad dream" turns out, on examination, to be merely the teaching of the Catholic Church.

Originally, it seems, Newman intended to treat of both these topics ("the prerogatives of our Lady and their abuse—and those of the Holy See and their abuse") in the same book or pamphlet. When he found that the one on Our Lady "took up so many pages, and the latter subject was so large and intricate," he left the subject of the Holy See for a separate publication. He collected the materials for this work, but then, for some reason, he let the matter rest. At this juncture Fr. Ignatius Ryder, an ardent disciple of Newman, came upon the scene and published three pamphlets on the subject of papal infallibility, directed against the writings on the same subject by Mr. William G. Ward, the editor of the *Dublin Review*. The second of these pamphlets had just appeared when Newman wrote his entry of Jan. 29, 1868. He was quite enthusiastic about Father Ryder's work, seeing in it a means for the education of the Catholic public by the inculcation of his own teachings.

> . . . he has had the advantage of my name, and his Pamphlets have come from this Oratory, & must have had my sanction. Here then is a twofold advantage—to me and to him—he has finished my work, I have introduced him to the Catholic public. And now he is in a position, if he continues what he has so well begun, to uphold truths and views, which I have upheld in my day. This seems to me wonderful, and shows that we are in God's hands, and must be content to do our work day by day, as He puts it before us, without attempting to understand or to anticipate His purposes, and thanking Him for the great mercies He has bestowed on us, and is bestowing.[21]

Obviously, in Newman's mind, the presentation of the teaching contained in these pamphlets constituted a part, and a rather important part, of the work which he felt called upon to do, and which he felt was being prevented by hostile influences within the English Catholic body. Yet the teaching set forth in Father Ryder's pamphlets was by no means completely acceptable. The author himself later corrected what he had written with reference to the obligations imposed by papally inflicted censures other than

[21] *Autobiographical Writings*, pp. 265 f.

those of heresy and error. And it is interesting to note that not even his enthusiastic advocacy of Newman's teachings could succeed in giving Father Ryder a place in his master's affections like that occupied by his Protestant friends of the old Oxford days. A note, dated Oct. 30, 1870, is appended to this entry in Newman's journal. Coldly it reports: "I am not, and never have been particularly intimate and open-hearted with Ignatius. He is not quite of my sort, and one does not make new friends when one is old."[22]

Newman's own treatise on the prerogatives of the Holy See and their abuse is his famed *Letter to the Duke of Norfolk*. It was not a book in any way remarkable for doctrinal accuracy. Yet the motivation and the result of this book throw a curious light on the real relations between Newman and Manning, the prelate whom he represents in such a hostile manner in the journal.

In great measure the Norfolk pamphlet was directed more against Manning than against Gladstone himself. Wilfrid Ward tells us that "Like Kingsley's attack, the Gladstone pamphlets gave him [Newman] an excuse for answering Catholic extremists under cover of replying to the misrepresentations of an assailant of the Church."[23] A letter from Newman to Blachford, written in October, 1875, and quoted on the same page of Ward's *Life*, makes it quite obvious that Manning was one of the "extremists" Newman had in view.[24] Yet, after the appalling doctrinal weakness of the *Letter to the Duke of Norfolk* had been recognized in Rome, when Cardinal Franchi wrote to Manning on the subject of censures to be imposed on some of Newman's teachings, it was Manning who hastened to reply and successfully to urge that no such action should be taken. "The heart of the revered Fr. Newman," Manning wrote, "is as right and as Catholic as it is possible to be."[25]

Thus, on the basis of what he wanted to teach and actually taught, about the Holy See (and afterwards about the inspiration of the Holy Scriptures), Newman had no just complaint against the attitude of the Catholic public in England and the Catholic

[22] *Ibid.*, p. 266.

[23] Wilfrid Ward, *The Life of John Henry Cardinal Newman* (London: Longmans, Green and Co., 1913), II, 402.

[24] *Ibid.*

[25] Dom Cuthbert Butler, *The Life and Times of Bishop Ullathorne* (New York: Benziger Brothers, 1926), II, 101.

leaders in Rome and in his own country. In great measure, the "education" he wanted to impart, the enlargement and refinement of the Catholic mind he felt himself called upon to further, was not an intellectual benefit at all. The leaders and the Catholic public were well advised to reject such teachings.

In his entry of Nov. 30, 1868, Newman adverted to "the feeling in the public mind that for many, for 20 years, I have been unfairly dealt with."[26] Certainly such a feeling was in his own mind. His attitude towards the Roman authorities leaves no doubt about the fact that he considered himself very badly treated.

> Every year I feel less & less anxiety to please Propaganda, from a feeling that they *cannot* understand England. Next the two chief persons, whom I felt to be unjust to me, are gone—the Cardinal & Faber. Their place has been taken by Manning and Ward; but somehow, from my never having been brought closely into contact with either of them, as with the Cardinal & Faber, I have not that sense of their cruelty which I felt so much as regards the two last mentioned.[27]

In point of fact, however, the story of the poor, persecuted, and almost forgotten Newman is one of the least plausible fables that has managed to attach itself to the fabric of modern ecclesiastical history. His entrance into the Church was acclaimed as something of a triumph for Catholicism. He was ordained to the priesthood very quickly, and, almost from the beginning of his sacerdotal life, he lived as the head of a religious community composed mainly of his own followers and admirers. Six years after he became a member of the Church he was named Rector of the Catholic University in Dublin, a position he held until 1858. During his term of rectorship, he retained his position as head of the Oratorian community in Birmingham.[28]

He established a school in connection with his Oratory at Birmingham. Many of the social and financial leaders among the English Catholics sent their sons to this institution. He was invited to be a member of the commission organized to prepare the material for the Vatican Council. Objectively speaking, Newman had no

[26] *Autobiographical Writings*, p. 266.

[27] *Ibid.*, p. 260. This citation is from Newman's entry of Feb. 22, 1865.

[28] Cf. Newman's memorandum on the Catholic University in Dublin, *ibid.*, p. 329. He believed that one of the reasons for Cardinal Cullen's opposition to him was that he was never a full-time rector of the University.

cause whatsoever to complain about the treatment accorded him by the Catholic leaders or the Catholic public after his reception into the true Church.

It is true, of course, that Newman engaged in controversy. He was definitely a controversial figure, especially after his entrance into the Catholic Church. Those with whom he differed wrote and published a great deal in opposition to his own views. There was more than a trace of acerbity in the tone of these debates, particularly in the one about the infallibility of the Roman Pontiff. Yet we must not forget that what Newman wrote on this subject manifested a personal bitterness and an emotional violence far beyond anything that can be found in the statements of his opponents. During the time of the Vatican Council itself, Newman's letter to Bishop Ullathorne characterized the men who were working for a definition of papal infallibility as "an insolent aggressive faction," and claimed that "some of the best minds" were becoming "angry with the Holy See for listening to the flattery of a clique of Jesuits, Redemptorists, and converts."[29] Language of this kind, though usually somewhat more restrained, occurs all too frequently in Newman's references to those who favored a definition of the Roman Pontiff's infallibility.

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The citations from and observations on the content of Newman's *Journal* do not show him up in a very favorable light. It is highly distasteful to publish them in a Catholic magazine, apart from other portions of his writings and references to other aspects of his activity which are far more creditable to him. Yet, in the present condition of discussion and writing about Newman, this procedure appears to be not only advantageous to the cause of genuine Catholic scholarship, but also something morally necessary.

It has been calamitous for the cause of genuine theological and historical scholarship that, generally speaking, Newman has been idolized rather than studied. Ever since the appearance of his authorized biography by Wilfrid Ward, there has been an almost universal tendency on the part of Catholic writers and lecturers to treat Newman as the unquestioned hero of their accounts, and to justify the stand he took on every question with which he was

[29] Cf. Butler, *op. cit.*, II, 58 f.

concerned. In thus depicting Newman as having been always in the right in the controversies in which he took part as a member of the Catholic Church, and in representing even his most violent and emotional language with reference to his opponents as accurate description, the men who have followed this tendency have seriously distorted the perspective of ecclesiastical history.

Unfortunately this tendency is clearly manifested in the notes which the first editor, Father Tristram, contributed to the present volume. The following citation is taken from a "Supplement" written by Father Tristram and appended to the text of the memorandum written by Newman himself and addressed to Mr. Morgan.

During the decade before the Vatican Council (1869-70) Newman had to experience the humiliating consequences of being out of harmony with the dominant faction among English Catholics, which in this instance was singularly aggressive, exalting its own opinions into dogmas, and intent upon suppressing every school of thought but its own. The "fierce and intolerant temper," which was its characteristic, displayed itself in the ecclesiastical policy of Manning, Archbishop of Westminster (1865), and in the writings of W. G. Ward, then editor of the *Dublin Review*. In these years three subjects came successively to the front—the temporal power, the higher education of the laity in the English universities, and above all the question of papal Infallibility —and feeling ran high. On all three Manning and Ward not only held, but expressed extreme views; and in the matter of Infallibility they did their utmost to secure a definition in unequivocal terms. Newman, on the other hand, sensitive to the distress of the "little ones of Christ," whose claims to a hearing were ruthlessly being thrust aside, took a more moderate line, and advocated a "wise and gentle minimism." Unfortunately the extremists possessed in Rome a mouthpiece in the person of Mgr. Talbot, a convert Anglican clergyman like themselves, who had the ear of Pius IX, and never let slip an opportunity of belittling Newman and turning Roman opinion against him. Newman, however, although he had always accepted the doctrine of papal infallibility on theological grounds, might justly, before the Council, have been described as a minimizer and an inopportunist in his own restrained manner; but when the definition had been promulgated, he made his submission without even a momentary hesitation; he simply accepted with the assurance of faith what he had previously held as a theological conclusion. Some years later, time, his "best friend and patron," as he said, wrote an ironical comment on the agitations of the previous decade; for when Gladstone made an ill-founded and irresponsible

attack upon the Holy See in two pamphlets, it was Newman who, of all that distinguished statesman's Catholic opponents, made by far the most effective defence of the encyclical *Quanta Cura,* the *Syllabus,* and the Vatican definition in his *Letter to the Duke of Norfolk* (1875); and incidentally took advantage of the chance occasion to produce a work of permanent apologetic value, in which he soars above the temporary and the particular, and enunciates truths pertinent, not only then, but at all times.[30]

In the passage just cited, Father Tristram is completely faithful to the literary tradition of the Newman cult. He represents his hero as the advocate of wisdom, moderation, and kindness, and as showing a concern for the "little ones of Christ" which was not shared by his theological opponents. Newman's part in the discussion that took place prior to the Vatican Council's definition of the Holy Father's infallibility is described as "restrained," and his acceptance of the dogma defined by the Council is said to have been made "without even a momentary hesitation." Finally we are told that Newman's *Letter to the Duke of Norfolk* was the most effective answer made to Gladstone's anti-Catholic pamphlets and actually constituted a work of permanent apologetic value.

Those with whom Newman was displeased do not fare so well in Father Tristram's account. They were "the dominant faction among English Catholics." This faction was "singularly aggressive, exalting its own opinions into dogmas, and intent upon suppressing every school of thought but its own." Its temper was "fierce and intolerant." Archbishop Manning and Mr. Ward "not only held, but expressed extreme views; and in the matter of Infallibility they did their utmost to secure a definition in unequivocal terms." (One wonders, incidentally, if Father Tristram imagined that the definition actually made by the Vatican Council actually was, or at least should have been, somewhat equivocal.) Finally, the Archbishop and those who agreed with him are simply classified and designated as "the extremists."

Poor Monsignor Talbot is depicted as the "mouthpiece" of these "extremists," and is said to have "had the ear of Pius IX." He is accused of and represented as having "never let slip an opportunity of belittling Newman and turning Roman opinion against him."

In the light of actual history, however, the men and events

[30] *Autobiographical Writings,* pp. 15 f.

spoken of in this citation from Father Tristram show up in a way quite different from that in which they are represented in the Newman legend. In the first place, Father Tristram was in no way justified in speaking of Archbishop Manning and those who agreed with him in the way he did. His statements, mainly using a terminology employed by Newman himself in his letters and in his Journal, are unjust, uncharitable, and gratuitously offensive. Archbishop Manning and the men who thought as he did, not only in England but throughout the Catholic world, did not constitute a singularly aggressive faction. His statements on the advisability of a definition of papal infallibility were certainly not "extreme," and it is quite unjust to label him as an "extremist."

In the case of Mr. Ward, the charge that he held and taught extreme views on the subject of the Holy Father's infallibility is based (insofar as it has any foundation at all) on the articles he wrote in the *Dublin Review* before the Vatican Council issued its definition of the dogma. Father Ryder, with Newman's encouragement and sanction, attacked these writings in his pamphlets. Both men wrote before Catholic theology had fully elaborated and refined its distinctions between the doctrinal statements of the Holy See which are authoritative but which are not covered by the charism of infallibility and those which are both infallible and authoritative. Hence it was to be expected that the essays of both men would be marked with a certain theological crudity and would be lacking in complete scientific exactitude. In point of fact, however, the inaccuracies in Ryder's pamphlets were more serious than those in Ward's articles. If the offensive designation of "extremist" is to be used at all, it certainly should not be applied to Mr. Ward or to Archbishop Manning.

Father Tristram describes Newman as being "sensitive to the distress of the 'little ones of Christ,' whose claims to a hearing were ruthlessly being thrust aside." In making this assertion, he has simply expressed and has done his best to influence others to accept what is, in the last analysis, the basic charge of the enemies of the Catholic Church against the conduct of Pope Pius IX and the Vatican Council. It is, incidentally, a charge that is completely baseless.

The most influential groups of Catholics who were "distressed" by the prospect of the definition of papal infallibility and by the

definition itself were, of course, the liberal Catholics in France and the anti-Roman element in Germany. Within this company were bishops like Dupanloup in France and Hefele in Germany, who finally accepted the definition. There were others, like Döllinger in Germany and Loyson in France, who were so distressed that they left the Catholic communion, never to return.

Others who were distressed by the prospect of the definition were politicians and other men in high places who deplored the activity in favor of a definition because of the objections which they foresaw that non-Catholics would raise against such an action. Definitely the opposition to the prospect of a definition of the Holy Father's infallibility did not come from people who could be described at all correctly as the "little ones of Christ." And it is a bitter jest indeed to maintain that the claims to a hearing by the opponents of the definition were in any way, ruthlessly or otherwise, thrust aside.

Furthermore, it is not true that Newman's acceptance of the Vatican Council's definition came "without even a momentary hesitation," or to assert that "he simply accepted with the assurance of faith what he had previously held as a theological conclusion." The dogma was defined on July 18, 1870. In a letter dated Aug. 7, 1870, Newman wrote to his friend Daunt:

> It [the definition] expresses what, as an opinion, I have ever held myself with a host of other Catholics. But that does not reconcile me to imposing it upon others, and I do not see why a man who denied it might not be as good a Catholic as the man who held it.[31]

The following day he wrote to Mrs. Froude: "I very much doubt if at this moment—before the end of the Council, I could get myself publicly to say it [the definition] was *de fide,* whatever came of it—though I believe the doctrine itself."[32] In the course of the same letter he remarked: "I look for the Council to right itself in some way before it ends."[33]

It is inaccurate to say that Newman, before the Vatican Council's definition, had held "as a theological conclusion" the teaching which the Council itself defined as a dogma of the faith. A theologi-

[31] Ward, *op. cit.,* II, 310.
[32] *Ibid.,* II, 309.
[33] *Ibid.*

cal conclusion is something certain. Newman, as he states in the letter to Daunt and as he insisted very frequently, had previously held this teaching as an *opinion.*[34] The bitterness and violence he showed towards the men who favored the definition was motivated by the fact that he wanted to keep this teaching strictly within the realm of theological opinion.

Incidentally, it must be recalled that Msgr. George Talbot's memory is wronged in Father Tristram's statement about him. If one takes the trouble to examine the text of the letters that passed between Monsignor Talbot and Archbishop Manning, he will realize at once that the intimate and cherished friend of Pope Pius IX influenced Manning far more than Manning influenced him. Certainly Newman did not like Monsignor Talbot, but that does not justify the disrespect Father Tristram shows for him when he speaks of him as a "mouthpiece" of the extremists, and as one "who had the ear of Pius IX, and never let slip an opportunity of belittling Newman and turning Roman opinion against him." It must not be forgotten, however, that Monsignor Talbot had a sharp tongue himself. Enthusiasts for Newman have obviously found it difficult to forgive him for his caustic comment about their hero in one of his letters to Archbishop Manning. Referring to the *Letter to Pusey,* Monsignor Talbot wrote: "Newman's work none here can understand. Poor man, by living almost ever since he has been a Catholic surrounded by a set of inferior men who idolise him, I do not think he has ever acquired the Catholic instincts."[35]

Finally, it must be remembered that Newman's *Letter to the Duke of Norfolk* is definitely not a work of permanent apologetic value. It is actually a pamphlet which was saved from condemnation only by the intercession of Archbishop Manning.

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In itself, an enthusiasm for the study of the life and the writings of Cardinal Newman is a fine thing. Its abuse, the inculcation of

[34] For a discusison of Newman's attitude towards the doctrine of papal infallibility see Fenton, "John Henry Newman and the Vatican Definition of Papal Infallibility," in *The American Ecclesiastical Review,* CXIII, 4 (Oct., 1945), 300-20.

[35] Quoted in Purcell's *Life of Cardinal Manning* (New York: Macmillan, 1896), II, 323.

the Newman legend in place of genuine history and theology, is a great evil. The process of Catholic education in this country is being seriously harmed by the toleration of this and similar legends in our teaching and in our popular literature.

Thus, in lieu of genuine ecclesiastical history our young students are being indoctrinated in the legend that the "Americanism" reproved in the *Testem benevolentiae* was only a "phantom heresy," which had no reference to our own country. They are being led to imagine that the doctrinal evil of Modernism was not as bad as that of "integralism," the teaching set forth by the men who opposed and refuted the Modernists. They are being influenced to believe that what Pope Leo XIII taught in his encyclicals about church and state in the last years of the nineteenth century applied only to the Kingdom of France in the seventeenth century.

The idea that Newman was always right in his quarrels with and complaints against his fellow Catholics, that his teaching was an ideal expression of Catholic doctrine, and that his attitudes, as manifested in this Journal, should be admired and imitated without reserve, belongs with these other legends that exercise so harmful an influence in contemporary Catholic education. It is to be hoped that the publication of his autobiographical writings will result, not in the furtherance of the legend, but in an advance in genuine study of the man and his place in ecclesiastical history.

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Answers to Questions

THE CURATE'S OBLIGATION TO SAY MASS ON WEEKDAYS

Question: Some years ago an Instruction from the Holy See forbade any form of coercion to induce Catholics to receive Holy Communion frequently or daily. I wonder if this ruling could not be applied to a pastor with respect to his curates. Has a pastor the right to require these assistants to celebrate Mass on weekdays —apart from holydays of obligation, marriages and funerals, etc.? Moreover, has the pastor the right to tell his curates that they must offer Mass on certain days for particular intentions for which stipends have been given by the faithful?

Answer: The Code of Canon Law urges Bishops and religious superiors to see that the priests under their jurisdiction celebrate Mass at least on Sundays and holydays of obligation (Can. 805). As far as other days are concerned, I do not believe that a diocesan priest can be commanded to celebrate Mass, unless his particular office calls for it—as in the case of a pastor on days when he must say Mass *pro populo*. An assistant priest would not be bound to celebrate Mass on a weekday, at least when he is not assigned to perform this sacred function for the benefit of the people—for example, when others are taking care of the regular schedule of Masses and he is free to say Mass, if he wishes, on a side altar, in the convent, or even in another church.

But, since the assistant priest has the duty to serve the people under the direction of the pastor, he must fulfil all the duties which the pastor decides are for the spiritual welfare of his flock. Now, this surely includes the celebration of Mass on weekdays when some of the parishioners (even a few) wish to attend the Holy Sacrifice. This is particularly true nowadays, when the Church is so desirous that her members receive Holy Communion often. If, in a parish where there are several priests, the pastor believes it conducive to the spiritual welfare of his people to have several

regular Masses each day, the assistants must say these Masses, as assigned. All this comes under the general principle that priests in the parochial ministry must give the faithful whatever spiritual assistance they may reasonably request.

The objection brought up by the questioner—that if a pastor claims the right to require his assistants to celebrate Mass every day he is violating the rules of the Holy See laid down by the Sacred Congregation of the Sacraments on December 8, 1938 (Cf. Bouscaren, *Canon Law Digest,* II, p. 208)—can be easily answered. The priest has voluntarily accepted an office in which he is bound at certain times to celebrate Mass, which includes the reception of Holy Communion by himself. In other words, he has agreed to have himself "coerced" (if one would wish to call it such) into the reception of Holy Communion, and hence we can apply the principle "Scienti et volenti nulla fit injuria." It is his duty, in consequence, to be prepared to offer the Holy Sacrifice worthily when he is required by lawful authority to go to the altar.

Whether the pastor may require the assistant to offer his Mass for a determined intention, at the request of someone who gave a stipend, is another question. A religious priest may be commanded to apply his Mass for the intention designated by the superior. As regards a diocesan priest, while he may surely be commanded by the Pope to say Mass for a determined intention, and very probably by his Bishop (Cf. Cappello, *De sacramentis,* I, n. 665), it does not seem that a pastor can require this, apart from such occasions when the Mass is intended for the spiritual welfare of particular persons, and is in some way related to the parish church, such as a funeral or a nuptial Mass. But, I strongly urge all priests engaged in the ministry to satisfy the requests of the faithful in their parish to offer Mass for their intentions, as far as this is possible. The assistants, for the spiritual welfare of the parish, should, at least in priestly charity to the people, accept the obligation to celebrate the Masses arranged for them by the pastor. It seems hardly necessary to add that the stipend is for the priest who celebrates the Mass.

Apart from question of strict obligation, every priest should remember that he possesses a marvelous privilege in the power to offer the Holy Sacrifice, and, if he would live up to the ideal of the priesthood as frequently proposed by the Church, should strive to

celebrate the sacred mysteries daily. Moreover, by frequently abstaining from daily Mass a priest could easily give scandal to the faithful.

THE SELECTION OF CHILDREN FOR OUR PAROCHIAL SCHOOLS

Question: When a parish has a school that can accommodate only a portion of the children residing within the parish limits, how should the pastor select the children that are to be admitted?

Answer: This is indeed a very practical problem nowadays, and I do not believe that a definite and unqualified answer can be given, since local conditions must be taken into consideration. Certainly, pastors differ in their methods of selecting the children who are to be accepted in the school, when there is not room for all. Sometimes the choice is made on the basis of "first come, first served." A registration day is announced, and the children of those parents who apply first at the office are given the preference. The method has the advantage of exonerating the pastor and the sisters from the charge of favoritism, but the result of it may be that parents who are most loyal to their parish obligations fail to gain admission for their children, while the less deserving succeed. Some pastors give preference to those married couples who contribute most generously to the collections, arguing that those who are most co-operative to the financial needs of the church should be preferred to those who are less generous. I would emphatically insist that when this type of generosity is given consideration as a standard for admitting children to a parochial school, it should be used on the basis of proportionate contribution. In other words, a small but regular donation from a couple whose finances are limited, representing a real sacrifice on their part, should be given a higher rating than larger contributions from persons to whom it involves no sacrifice. For, if the selection is made merely on the basis of the actual amount given, the result will be that some who are actually more generous according to their means will see their children refused a place in the school, while others will be preferred merely because they have more of this world's goods. A commendable criterion for making the selection would be the degree of participation by the parents in the spiritual life of the parish, such as

attendance at daily Mass and devotions, membership in societies, etc. Personally, I recommend that in making the selection in question a pastor should take into account the number of children a couple have, and give preference, other things being equal, to the larger families of the parish. Above all, the personal likes and dislikes of the pastor must be strictly eliminated in the making of the selection.

THE RIGHT TO IMPOSE OUR VIEWS ON OTHERS

Question: We sometimes hear the statement nowadays (even from some Catholics) that while a group of citizens may pass restrictive measures for themselves, as in the matter of forbidding attendance at certain motion pictures, banning certain types of books, prohibiting the dissemination of birth control information, etc., they are not justified in a democracy like the United States in trying to procure legislative enactments in support of their views for all the citizens. What is to be said of such an attitude?

Answer: It is an accepted principle of our democratic form of government that when a group of citizens succeeds through lawful means in having some restrictive measure passed for the entire state or country, all the citizens are bound by this enactment, including those who believe it to be an undue limitation of their liberty. We are presupposing that it is a measure that does not impose as a duty the violation of some higher obligation, especially the law of God; for in that event the individual citizen's conscience must take precedence. But if it merely limits what some of the citizens regard as a permissible exercise of liberty, they must obey. Thus, if a considerable number of citizens, through an excess of caution, succeed in persuading the legislators of a state to make forty miles an hour the maximum speed for motorists, the citizens are bound to obey, even those who are convinced that they could safely drive much faster, and that this legislation is an unnecessary restriction of their liberty. But, in the meantime, they may use lawful measures to have the statute changed.

Now, Catholics (and a considerable number of other citizens) believe that such activities as the dissemination of birth control

information, the showing of obscene films, the publishing of pornographic literature, etc., are harmful to our people. Hence, they are fully within their rights as citizens when they attempt to have legislation enacted that will restrict or forbid such activities. Of course, they may use only lawful measures to procure such legislation, such as sending letters of petition to legislators, making speeches for the purpose of winning the approval of the citizens, etc. They would never be permitted to use such immoral measures as attempting to influence the legislators by bribery or blackmail. If, through the means allowed under our system of government, they succeed in procuring legislative measures which they believe beneficial to the moral welfare of the public, they are fully within their rights as American citizens. In a similar manner, those who believe that certain legislative measures regarding industrial problems will be beneficial to our country may make efforts to have them passed by legislative bodies even though many other citizens do not favor them. Those who hold opposite views—such as those citizens who hold that it is beneficial to our country to publish birth control information—have the civil right to attempt by lawful measures to have these legal restrictions removed by contrary legislation, and it would be wrong to hamper them in the exercise of this civil right by violence. But in the meantime they are bound to obey the law—for example, to refrain from disseminating literature on contraception—and those who have co-operated toward the passage of such restrictive measures can have the assurance that their activities were fully within their rights as American citizens.

FRANCIS J. CONNELL, C.SS.R.

BAPTISM OF CHILDREN OF INVALID MARRIAGES: A FURTHER EXPOSITION

Question: Will you kindly enlarge upon the degree of assurance a priest should have regarding the Catholic education of a child before he may baptize it in spite of the fact that its parents are invalidly married? (Cf. *AER,* CXXXV, 5 [Nov., 1956], 345-46.)

Answer: The practical import of this question cannot be denied. A parish priest is frequently asked to baptize a child whose parents are living in an invalid marriage which prevents the practice of

their religion. In view of its frequent recurrence and gravity, this problem merits a further exposition lest it be concluded that in practice strict moral certitude concerning the Catholic education of the child is a requirement of the law.

In these cases the priest will seek every assurance that the child will be reared as a Catholic lest the sacrament be exposed to the danger of profanation. The stronger the assurances he is able to gather on this point, the easier it will be for him to make his decision. If the parents' marriage can be readily rectified in the eyes of the Church, he will urge and encourage them to do so, and he may reasonably interpret their co-operation in the matter as a sign of their sincerity when they promise to rear the child as a Catholic. If they agree to the validation and sincerely promise to renew the faithful practice of their religion, he need not fear too greatly a danger to the faith of the child in the future. Since he will have their promise regarding the Catholic education of the child, as well as a promise to become practical Catholics themselves, he may baptize the child without hesitation.

His problem may likewise be comparatively simple even though the marriage in question cannot be validated. The fact that one or both of the parents request the baptism and promise seriously to provide for the Catholic education of the child will normally offer hope that the promise will be fulfilled. That hope will be strengthened by additional signs of sincerity on their part, e.g., fidelity to those Catholic observances which are not forbidden to them by their sinful state. Here, too, the priest does not have to fear too greatly the future danger to the faith of the child. In view of their request and promise, as well as their Catholic dispositions despite the circumstances in which they live, the priest may baptize the child.

A proper course of action may not be so apparent, however, when the parents have become indifferent to the practice of their religion, or are unwilling to become practical Catholics although such a course of action is possible for them. The Code does not deal explicitly with such a case. Canon 750 considers the baptism of children of infidels; canon 751 is concerned with the baptism of the children of those Catholics who have become heretics, apostates, and schismatics; and canon 770 refers to faithful Catholics and the baptism of their children. Parents who have become indifferent to the practice of Catholicism, however, need not be classified as

apostates, heretics, or schismatics. The fact that they are delinquent in their observance of Catholicism does not necessarily imply their total or partial rejection of it. On the contrary, their request for the baptism of their child may be evidence that they still possess some degree of faith. Such people should be classified as non-practicing, lapsed, or tepid Catholics. A priest's outright refusal to administer the sacrament may only confirm them in their obstinacy and sometimes result in a discrimination against an innocent child. Since the Code does not offer a specific solution for the problem, the priest must seek a norm of action in the practice of the Holy See and in the opinions of authors (Can. 20).

Various responses of the Holy See indicate that a good possibility (*spes possibilis, spes probabilis, spes justa et rationabilis*) of the child's Catholic education will suffice for the priest to administer baptism even though the parents be lapsed or tepid Catholics. The majority of the authors, too, favor a view of leniency and solicitude for such a child rather than insistence upon strict moral certitude regarding its future Catholic education. In order to illustrate this fact it may be useful to cite a few of the responses and opinions regarding the question of baptism for children of lapsed Catholics when there is only a good possibility that provision will be made for their Catholic education.

On Jan. 31, 1796, the Propaganda referred to an earlier response of the Holy Office when it answered a question regarding the baptism of children of lapsed Catholics. The response of the Propaganda stated: "Concludendum, parentum fidelium tepiditatem aut alterius eorumdem pravi agendi rationis considerationem, non obesse quominus, postulantibus praesertim ipsimet parentibus, ut in proposito casu, rite illorum infantes baptizari valeant ac debeant" (*Collectanea S. Congregationis de Propaganda Fide,* No. 625).

When an inquiry was made of the Holy Office about baptizing the children of apostates it answered on Jan. 28, 1637, that baptism could be administered provided there was *a just and reasonable hope* that it would be reared as a Catholic (*Collectanea S. Congregationis de Propaganda Fide,* No. 90).

Vermeersch, in the third volume of his *Theologiae moralis* (n. 221), discusses a case where a child is born of a Catholic parent and an infidel. He states that the judgment regarding the hope for Catholic training of the child will be easier to formulate when the

Catholic parent presents the child for baptism or consents to its conferral. He then refers to another response of the Holy Office (6-8 iul. 1898 ad 4—*Collectanea S. Congregationis de Propaganda Fide,* No. 2007) which indicated that baptism might even be conferred after the death of the Catholic party. The response stated: "si possibilis spes affulgeat fore ut huiusmodi pueri possint suo tempore in vera religione instrui, tunc datis cautionibus (i.e., promissa educatione catholica), baptizentur."

Noldin-Schmitt (*De sacramentis,* n. 69) declare that a child of two lapsed Catholics, or of an apostate and a Jew, may be baptized when the parents promise that it will be reared a Catholic, unless it is almost certainly foreseen that there will be a danger of its losing the faith in the future. Merkelbach (*Theologiae moralis,* III, n. 152) states that the children of lapsed or indifferent Catholics may ordinarily be baptized if the parents request it since there will easily be *spes quaedam catholicae educationis.* Aertnys-Damen (*Theologiae moralis,* II, n. 63, VI) say that the child of lapsed Catholics may be baptized as long as there is some hope for its Catholic education (*quamdiu aliqua spes catholicae educationis effulget*). Wouters (*Manuale theologiae moralis,* II, n. 100, Coroll. II) holds that the lapse in the practice of Catholicism on the part of parents of a child does not in itself constitute a reason for denial of baptism to that child.

McReavy, in an excellent treatment of a similar question in the *Clergy Review* (September, 1954, pp. 539-42), holds a position similar to the citations mentioned above. He believes that the "Church prefers her priests to look for reasons for baptizing the children of indifferent Catholics, rather than for reasons against; to consider not merely the defects of the parents, but also the possibility of remedying them by apostolic means, and to balance their mistrust of the parents with trust in the mercy of God, and the grace which He gives in response to zeal." He hastens to add with regard to the last point, however, that there must be *some* hope for the Catholic education of the child so that the sacrament will not be profaned since trust in God does not warrant a reliance on miracles.

In addition to the authors cited, reference may be made to a lengthier treatment of this question in *The Time and Place of Baptism* by Conway (Washington, D. C.: The Catholic University

of America Press, 1954). One of his conclusions pertinent to our question is as follows: "Pastors should not refuse or defer the baptism of children of lapsed Catholic parents when they are brought by these parents or by Catholic sponsors with the parents' consent, provided there is expressed a willingness, which is accompanied with some possible hope, that the children will be reared and educated in the Catholic faith" (p. 144).

The various responses of the Holy See and citations from the authors should be of assistance in forming a decision in so difficult a matter. A priest should certainly strive to assure himself that such a child will be reared as a Catholic. Some may even insist that he have strict moral certitude regarding the Catholic education of the child before he undertakes the baptism. However, moral certitude in the strict sense (*certitudo moralis proprie dicta*) is not an absolute requisite. The practice of the Holy See and the teachings of many reputable authors indicate that the priest should proceed with the baptism when a *good possibility* exists that the child will be reared as a Catholic. The willingness on the part of the parents to have the child baptized, together with their sincere promise to rear it as a Catholic, will frequently offer sufficient grounds for the priest to judge that this good possibility is verified. It should be added by way of caution, however, that such cases may frequently present a real difficulty concerning the acceptance of parental assurances of the Catholic upbringing of the child. In such instances recourse should be made to the judgment of the local Ordinary.

ROMAEUS W. O'BRIEN, O.CARM.

Analecta

TEXT AND TRANSLATION OF THE MOTU PROPRIO *SACRAM COMMUNIONEM*

MOTU PROPRIO

INDULTA A CONSTITUTIONE APOSTOLICA « CHRISTUS DOMINUS » EXTENDUNTUR.

PIUS PP. XII

SACRAM COMMUNIONEM ut christifideles frequenter recipere possent et quo facilius praecepto de audiendo Sacro diebus festis satisfacerent, ineunte anno MCMLIII Constitutionem Apostolicam *Christus Dominus* promulgavimus, qua ieiunii eucharistici disciplinam mitigavimus; Ordinariis autem locorum tribuimus facultatem permittendi Missae celebrationem et sacrae Communionis receptionem horis postmeridianis, certis sub conditionibus.

Tempus vero servandi ieiunii ante Missam vel sacram Communionem; quae horis postmeridianis celebretur vel recipiatur, coarctavimus ad tres horas quoad cibum solidum et ad unam horam quoad potum non alcoholicum.

Uberibus fructibus ex hac concessione captis permoti, Episcopi maximas Nobis egerunt gratias et plures eorum, ad maius fidelium bonum, instantibus et iteratis precibus postularunt facultatem permittendi quotidie Missae celebrationem horis postmeridianis. Postularunt insuper ut idem statueremus tempus ieiunii servandi ante Missam vel sacram Communionem, quae horis antemeridianis celebraretur vel reciperetur.

Nos, attendentes ad notabiles mutationes, quas ordinatio laborum ac munerum publicorum necnon universae vitae societatis passa est, instantibus Sacrorum Antistitum precibus satisfacere censuimus atque ideo decrevimus:

1. Ordinarii locorum, exceptis Vicariis Generalibus sine mandato speciali, permittere possunt Missae celebrationem horis post-

meridianis quotidie, si bonum spirituale notabilis partis christifidelium id postulet.

2. Tempus ieiunii eucharistici servandi a sacerdotibus ante Missam et a christifidelibus ante sacram Communionem, horis sive antemeridianis sive postmeridianis, limitatur ad tres horas quoad cibum solidum et potum alcoholicum, ad unam autem horam quoad potum non alcoholicum: aquae sumptione ieiunium non frangitur.

3. Ieiunium eucharisticum per tempus supradictum servare tenentur etiam qui Missam celebrant vel sacram Communionem recipiunt media nocte aut primis diei horis.

4. Infirmi, quamvis non decumbant, potum non alcoholicum et veras ac proprias medicinas, sive liquidas sive solidas, ante Missae celebrationem vel Eucharistiae receptionem sine temporis limite sumere possunt.

At enixe hortamur sacerdotes et christifideles, qui id praestare valeant, ut venerandam ac vetustam eucharistici ieiunii formam ante Missam vel sacram Communionem servent.

Omnes denique, qui his facultatibus perfruentur, collatum beneficium pro viribus rependere satagant fulgentioribus christianae vitae exemplis, praesertim poenitentiae et caritatis operibus.

Praescripta, quae in his Litteris Apostolicis Motu Proprio datis continentur, vim suam exerunt a die vigesimo quinto mensis martii, in festo Annuntiationis Beatae Mariae Virginis.

Contrariis quibuslibet non obstantibus etiam speciali mentione dignis.

Datum Romae apud Sanctum Petrum, die XIX mensis Martii, in festo S. Ioseph, Ecclesiae universalis Patroni, anno MDCCCCLVII, Pontificatus Nostri undevigesimo.

PIUS PP. XII

* * * * *

MOTU PROPRIO

THE INDULTS GRANTED BY THE APOSTOLIC CONSTITUTION "CHRISTUS DOMINUS" ARE EXTENDED

Early in the year 1953 We promulgated the Apostolic Constitution *Christus Dominus,* by virtue of which We lessened the

rigor of the Eucharistic fast, so that the faithful could receive Holy Communion more frequently and fulfill the precept of hearing Holy Mass on Holy Days of obligation more easily. For this reason We granted to local ordinaries the faculty of permitting the celebration of Mass and the reception of Holy Communion in the afternoon, provided certain conditions were fulfilled.

We limited the period of time for the observance of the Eucharistic fast before the celebration of Mass or the reception of Holy Communion in the afternoon to three hours from solid food and to one hour from non-alcoholic liquids.

The bishops, mindful of the abundant fruits gleaned through these concessions, expressed to Us their profound gratitude and many of them have persistently and repeatedly asked Us to grant them the faculty of allowing afternoon Masses daily, in view of the great benefit which the faithful would derive from it. They have requested Us, moreover, to decree that the same period of fasting be observed prior to the celebration of Mass and the reception of Holy Communion in the morning hours as we had specified for afternoon Masses.

Mindful of the notable changes which have occurred in private and public working conditions as well as in all branches of social life, We deemed it advisable to comply with the insistent requests of the bishops and have therefore decreed:

(1) Local Ordinaries, with the exception of vicars general who do not enjoy a special mandate, may permit the daily celebration of Holy Mass in the hours after midday whenever the spiritual good of a notable number of the faithful demands it.

(2) The period of time for the observance of the Eucharistic fast by priests who wish to celebrate Mass and by the faithful who wish to receive Holy Communion, whether in the forenoon or in the afternoon, is limited to three hours for solid food and alcoholic beverages, and to one hour for non-alcoholic beverages. The Eucharistic fast is not broken through the consumption of water.

(3) The Eucharistic fast as specified in the above regulation (n. 2) must be observed even by those who celebrate Mass or receive Holy Communion at midnight or in the early hours of the day.

(4) The sick, though not confined to bed, may take, apart from all temporal restrictions or limitations, non-alcoholic beverages, and true and proper medicines in liquid or solid form, before the celebration of Mass and the reception of Holy Communion.

We earnestly exhort the priests and faithful who are able to do so to observe the venerable and time-honored form of the Eucharistic fast before the celebration of Mass and the reception of Holy Communion.

Let all, then, who make use of these faculties compensate for the conferred benefit as best they can by becoming shining examples of a Christian life, especially through their works of penance and charity.

The prescriptions as given in this Motu Proprio begin to bind on March 25, 1957, the Feast of the Annunciation of the Blessed Virgin Mary.

Every disposition whatsoever to the contrary, though it appears deserving of special mention, is hereby abrogated.

Given at Rome at St. Peter's, on March 19, the Feast of St. Joseph, the Patron of the Universal Church, in the year 1957, the nineteenth of Our Pontificate.

PIUS PP. XII

RECENT ROMAN DOCUMENTS

More welcome than ordinary reports concerning the health of His Holiness is the news that in a general audience at St. Peter's on the Feast of St. Joseph, the Pope returned to a practice which he had not followed since before his critical illness in December of 1954. The Pope descended from his throne in front of the *Confessio* before the High Altar and walked the full circle around the apse of the basilica, greeting each one individually. Many have taken the renewal of this practice, plus a recent visit of the Pope's

personal physicians, as a sign that the Pope's health is much improved.

In a special audience granted to the students and faculty of the Pontifical Portuguese College in Rome, on the occasion of the college's fiftieth anniversary, Pope Pius XII repeated the advice given by Pope St. Pius X when he received the college's student body shortly after its foundation. His Holiness told the students that they should not be in a hurry to return to their country but that they should remain in Rome until they had completed their learning sufficiently to make them "fit to raise and keep high the prestige of Catholic culture in (their) country, as duty and the service and honor of the Church requires."

The Jesuit Father Riccardo Lombardi, leader of the Movement for a Better World, received a special letter from the Pope offering advice and encouragement for his work. The Holy Father said that he had found comfort in the good accomplished by the movement, and was pleased with the increasing number of priests and laymen taking part in it. His Holiness wrote that "the holiness of the priests and faithful, to whom the Church entrusts a mission of the apostolate in its various forms, is the only means which promises a successful outcome to the work of preserving integrity in the family, honesty in the professions and in public life, greater social justice, and a generous effort in achieving the peace of the Church in the Kingdom of Christ."

Even the theater, in the form of an audience for performers of the Comedie Francaise, attracted the attention of the Holy Father. The Pope exhorted the players to be masters of their minds and hearts, just as they are masters of dramatic expression. "We hope," the Pope said, "that you will be able to unite the all important mastery of mind and heart to that of your means of expression. If good and evil are intermingled in the parts you play, you must use proper judgment and acknowledge in yourselves only those sentiments and ideas which will elevate your soul and the souls of those upon whom you have influence."

During an audience granted on March 30th to the Young Christian Democrat Union of West Berlin His Holiness, in an obvious reference to the recent decision of Germany's Constitutional Court, said that Catholic parents have a right to have schools that cor-

respond to their religious convictions. (The Constitutional Court had ruled that the state of Lower Saxony did not exceed its powers when it passed laws which restricted Catholic education in favor of secularized "interdenominational" schools. The German federal government claimed these laws contradicted the terms of the 1933 concordat which safeguards existing state-supported Catholic schools and guarantees the establishment of new ones.)

"The state," His Holiness continued, "is not an absolute value. An omnipotence of the state does not exist but only a power of the state in which 'Christian policy' has an important meaning. As a matter of fact, if it was deprived of power it could not fulfill its aim of guaranteeing and promoting the common good through a juridical and social order respected by all."

"These same fundamental principles," he added, "include also respect for the human person and the intangible human rights. More precisely these are the rights of parents to educate their own children and to provide for their upbringing. This is the reason that the Catholic Church must defend, and will defend to the end the right of Catholic parents to have schools that correspond to their religious convictions."

In an address in Spanish on March 21, His Holiness spoke of the greatness and holiness of the priestly vocation to twelve newly ordained priests of the Pontifical Spanish College in Rome. His Holiness continued with what seemed to him to be "the three characteristics of the Roman spirit, which will distinguish you for the rest of your lives."

"First of all," he said, "in the present case, the Roman spirit could mean a singular degree of perfection in all that which concerns your formation." The Pope then concluded his consideration of this first point by saying: "Therefore a priest formed in Rome should be, more than any other priest, an everlasting example of profound and sound doctrine, and of flexible and cultured spirit. He should be, above all, a perfect model of all the priestly virtues."

"Secondly," His Holiness continued, "the Roman spirit could also mean breadth, width, universality; almost as though 'romanism' were synonymous with Catholicity."

"Finally," the Pope pointed out, "it seems clear that the Roman spirit should also mean a deep and well planted feeling that the

center of the Church and the Vicar of Christ, whose mission it is to guide the universal flock, are in Rome."

"All priests," His Holiness concluded, "especially priests trained in Rome, should consider it their special function to maintain contact with this center, to be spokesmen for the faithful of every word uttered in Rome and to communicate it to the souls entrusted to their care with the same understanding and care with which it was pronounced."

Holiness and strict obedience to superiors are essential if a priest's apostolate is to be productive was the thought expressed by the Holy Father in a letter to Cardinal Feltin, Archbishop of Paris, on the occasion of the three-hundredth anniversary of Father Olier, founder of the Sulpician Fathers. The greatness and force of a priest, the Pope said, lie in his being fully a man of God and the Church. Being a man of God, the Pope continued, means "to tend to the perfection of divine charity." Being a man of the Church consists in the priest's constant and strict obedience to the hierarchy and in his dedication to the learning and transmission of the teachings which the Church guards. In acknowledging the debt owed to the Sulpicians, the Holy Father referred to them as those "who have in the past three centuries trained generations of priests for whom prayer and especially the Divine Office were, in a life of prayer, the duties which one did not compromise, and for whom celibacy, faithfully observed through chastity of heart, represented in a life of asceticism the honor of a priestly existence."

Turning his all-encompassing interest in things Catholic the Holy Father, in an address delivered April 2 to a group of Spanish law students, recommended meditation and reflection as assets in the practice of law. In these times, the Holy Father continued, it should be a great asset to them and their surroundings if they would acquire "that spirit of reflection, that calm, serene and impartial consideration of times and things and possibilities which should be one of the first fruits of your juridical formation." One should never, he then said, consider a moment of meditation lost but a humble appeal to God for guidance before taking an important step.

In a letter to General Melvin J. Maas, chairman of the committee,

the Holy Father's blessings were bestowed on President Eisenhower's Committee for Employment of the Physically Handicapped.

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for June, 1907, by Fr. T. Reilly, O.P., writing from Jerusalem, is entitled "The Authenticity of Calvary and the Holy Sepulchre." The writer describes in detail the topography of Jerusalem and gives arguments in support of his view that the places regarded today as the sites of Calvary and of the Holy Sepulchre are actually the same spots where the scenes of our Lord's crucifixion and entombment took place. . . . Fr. A. Keogh, S.J., from St. Beuno's College in North Wales, writes on "The Social Position of the Early Christians of Rome." He narrates that the historian Gibbon, while denying the charge of the anti-Christian writer Celsus to the effect that the early church in Rome was composed almost entirely of the dregs of the populace, held himself that "only the ignorant, the foolish, the poor and the rude, with very few exceptions, were in the beginning converted to Christianity." Fr. Keogh holds that there were among the Christians of the early centuries in Rome many men and women of high social position. He concludes with the statement that "Gibbon's conclusion as put forth in his specious refutation of Celsus is a mere travesty of history." . . . Another chapter of "Sixes and Sevens," a novel concerned with ecclesiastical chant, appears in this issue. . . . Fr. C. Bourdin, a missionary in China, contributes an article on "The Educational Influence of the Church in China." He contends that the educational program of the Church in that country is very successful, so that "no one who watches the progress of educational work here can fail to notice that the influence exercised on the high and middle classes in China is incontestible." . . . The editor, Fr. Heuser, discusses the question "Who Supports our Catholic Periodical Literature?", and expresses the view that the clergy constitute the main support of Catholic magazines as far as subscriptions are concerned. However, he complains that priests, on the whole, are not doing their duty of writing for these periodicals. . . . In the Studies and Conferences there is a discussion as to the dogmatic value of the new Catechism of Pope Pius X, and the person who essays to solve the problem asserts that the Catechism of itself is not intended as an infallible exposition of Catholic teaching. F. J. C.

Book Reviews

MISSION TO PARADISE: THE LIFE AND TIMES OF FATHER JUNIPERO SERRA. By Kenneth M. King. Chicago. The Franciscan Herald Press, 1956. Pp. 190. $3.50.

For the past several years many works have been published depicting the life of a particularly pious man or woman, set against the environment of the individual's times. One may ask why it is then, that this work on a devout and holy Franciscan friar should be outstanding. The answer is to be found in its contrasts.

On the one hand there is Fr. Junipero Serra . . . a simple man, devoted to God and to his beloved "gentiles," the Indians of California. He was a man who truly loved the poverty of St. Francis, a man as frail in body as he was strong in spirit. On the other hand there was the magnificent backdrop against which he performed, the majestic beauty and rugged splendor of "Alta California."

Miguel Jose Serra was born in the picturesque town of Petra, on the isle of Mallorca in 1713. He proved a remarkable student, and before reaching the canonical age, he was not only ordained a priest, but was appointed to the chair of philosophy at the famous Lullian University at Palma. His love of God and his missionary zeal was, however, to direct him, not to fame as a philosopher, but to the post of Father-President of the Spanish colonies in the New World. Rather than labor among men of great intellectual caliber, he turned to the slow-witted natives of the mission of paradise.

As the reader follows the clear narrative style of the author, unfolding the detail of background, the customs of the Indians, and the work of Serra himself, he somehow fails to realize that this active priest, the founder of nine missions ranging over six hundred miles of the El Camino Real, has grown old. Serra was, in fact, forty years of age when he began his mission work and in his tremendous labors, no mention is made of his advancing age until finally, in the year 1784, he arrived at his beloved Monterey mission where he announced to his confreres that he had come home to die.

The true representation of the character of this missionary is discovered in a letter that Serra had written in answer to a query made concerning the nature of the natives with whom he labored. "They are,"

he said, "a people of great natural curiosity and given to petty thievery . . . as little children are so prone . . . and as such, they have stolen my heart."

The author deftly combines the religious nature of Serra's work and that of the Spanish government in establishing the various missions. He shows the dependency of the one upon the other, and of the grudging, sometimes almost comical, contention for authority.

Junipero Serra constantly maintained that charity and mercy, and not the weapons of war, was the proper mode of conquering a people. The test of the ages has long since proved that he was right.

WILLIAM J. FLYNN, S.P.M.

THE PARENTAL OBLIGATION TO CARE FOR THE RELIGIOUS EDUCATION OF CHILDREN WITHIN THE HOME. With Special Attention to the Training of the Pre-School Child. By Donald M. Endebrock. Washington, D. C.: Catholic University of America Press, 1955. Pp. 267. $3.00.

When one considers the situation as it now is, and as it will be in the next decade, the importance of a renewed interest in religious training in the home is obvious.

At present, half of the grade school children of Catholic homes in the United States are in public schools; on the high school level the percentage in the public school is much higher. And from all indications, the Catholic parochial school will be in even less of a position to enroll a great percentage of Catholic children in the next decade, due to the great increase in children, the suburban dispersal of the people, mounting costs, and personnel problems.

Not only that, but the Catholic parochial school was never meant to usurp the parents' entire responsibility for the religious training of their children. Religious training should begin long before school-age. We must also consider the fact that the poison of religious indifferentism and secularism is seeping into the body Catholic at an alarming rate.

The catechetical movement, in Sunday School, but also in the home, is daily becoming more necessary. Father Endebrock's scholarly study, then, comes at a very opportune time. The reviewer highly recommends that every parish priest obtain a copy of this book and get its contents to his people.

The author first establishes such basic facts as the existence of parental neglect and the sources and gravity of their obligation in this

matter. The moral principles he elucidates are carefully developed from authority and from the facts of the situation. And he organizes with amazing detail the materials requisite for a successful teaching-learning situation in the home. Nothing is overlooked, no question is left unanswered. A good portion of the book is given over to a practical discerning of child developmental age in terms of the learning of specifically religious knowledge. At what age does a child best begin making the sign of the cross? This and many other questions are answered in the book, based on the latest findings of such child psychologists as Gesell, Allers, Ilg, Strecker, and others. This is a first-class study.

WILLIAM D. RYAN

HANDBOOK OF CEREMONIES FOR PRIESTS AND SEMINARIANS. By John Baptist Mueller, S.J., revised by Adam C. Ellis, S.J. St. Louis: B. Herder Book Company, 1956. Pp. xvii + 17 + 482. $6.50.

From its first appearance in English in 1907, and from its first revision by Father Ellis in 1929, *Handbook of Ceremonies* has been a classic reference for both seminarians and priests. It is now in its seventeenth edition. The present edition is revised in conformity with the decrees of the Sacred Congregation of Rites of 1955 and 1956. It is published by Herder and is, theoretically, available for those for whom it was written. However, the price of this little volume (it is an extremely little volume) will undoubtedly make it quite unavailable for most seminarians and even for many priests.

The contents of the book are well known to most priests. It is true there is quite a new section on the Holy Week ceremonies which is adequate but not as good as sections of many other manuals of the ceremonies of Holy Week. The first part of the book contains the usual sections on Holy Mass with a discussion on the rubrics in general, the rubrics of Low Mass, Solemn Mass, and Solemn Requiem Mass. Part two deals with evening devotions: vespers and compline (which, for parish priests, for the most part, will be found to be useless) and benediction (which for most priests will be found to be superfluous). Part three discusses "Particular functions during the Ecclesiastical Year" such as the blessing of candles, blessings for Ash Wednesday and the Season of Lent, and a treatment of the individual days of Holy Week. This section is helpful and adequate, but not as complete as would be found in other treatises available for a lower cost.

Part four deals with the Sacraments and Sacramentals and is helpful for ready reference. Baptism, Confirmation by a priest, Distribution of

Holy Communion, Penance, Extreme Unction, Matrimony and various blessings are considered. The final section deals with the Divine Office and with the recent innovations in the Ordo.

In general, the things the book treats are well treated, with the possible exception of the section on Holy Week ceremonies which leaves something to be desired. It seems almost too incomplete to depend upon for the full execution of the ceremonies. There is a fairly academic approach in some sections of the book. Things are discussed which are of small practical significance to the parish priest: solemnity of a beatification or canonization. Other sections would be looked over only rarely by the priest and would be treated in detail in class for the seminarian, such as the divisions of the breviary and the rubrics of Low Mass.

JOHN P. WHALEN

THE MAN FOR HER. By Leo J. Kinsella. Oak Park, Ill.: Valiant Publications, 1957. Pp. 175. Cloth bound, $3.00. Paper bound, 75¢.

Much has been written about the responsibility of wives in marriage. There are many books available which point out to the woman how to prepare for married life and how to be a good wife and a good mother. In this field we seem to be affected by the overemphasis on the female of the species. Maybe this is another indication of the American heresy which has been labeled "momism."

Fr. Leo J. Kinsella is certainly to be commended on his attempt to impart some information to the neglected husband or husband-to-be. Marriage is a two-fold proposition. It entails the serious and continual efforts of a man and a woman. God made matrimony a contract between two people. To produce the fullness of this partnership, a common striving for a common goal is necessary. Too often we are apt to forget this point. Married life is a two-way street. The man, who is to be the husband and the father, needs as much preparation and assistance as his counterpart. It is indeed very worthwhile that in *The Man for Her* we have a book written for the male and devoted to help him be a better husband and a better father.

Fr. Kinsella has written in a popular vein. This book will probably become as widely accepted as the one which he wrote several years ago and directed to wives, *The Wife Desired*. It seems too bad, however, that, in too many instances, he resorts to cynicism and sarcasm to make his point. In some cases, this cynicism and sarcasm become so pronounced that one almost gets the impression that Fr. Kinsella is not sincere. Since this does not agree with the facts, we can only say

that, in our humble opinion, Fr. Kinsella should have taken more pains not to detract from his own convictions.

During the first three-quarters of the book one could accuse Fr. Kinsella of falling victim to the romantic and unrealistic concept of family life which is so prevalent in our family literature today. We have to wait until he defines "romance" to learn that he is speaking of the true Christian concept. To quote Fr. Kinsella, "The romantic husband is carried away—not by imagination—but by his wife. And she is very real, not because she is a bundle of skin and bones, but because she is a temple of the Holy Spirit." Since by the time that we reach this correct Christian idea we have already read three-quarters of the book, it might be possible to leave the reader with the wrong notion of marriage and married life.

Fr. Kinsella makes an excellent point, a point too often overlooked, when he says that, in marriage, every man should look for a woman who provides him with inspiration. We have all often heard that behind every good man is a good woman. All too frequently, however, this truth is forgotten in practice. Fr. Kinsella's chapter on "Inspiration" can be well taken by husband and wife alike.

There are those who save dessert until last because they like it the most. In this book they will not be disappointed. In our opinion, the best three chapters in the book are the last three. "Love," "Sex" and "Religion" are treated very delicately and very christianly. If there is any contribution in the book, we feel that it lies here. We think that the book itself becomes worthwhile if for no other reason than its last three chapters.

JOHN J. JOHNSON

WORLD RELIGIONS: A BRIEF GUIDE TO THE PRINCIPAL BELIEFS AND TEACHINGS OF THE RELIGIONS OF THE WORLD AND TO STATISTICS OF ORGANIZED RELIGION. By Benson Y. Landis. New York: E. P. Dutton and Company, Inc., 1957. Pp. 158. $2.95.

This is intended as a handy and neutral book of reference for information about the beliefs, the history, and the membership of the best-known religious groups and organizations throughout the world. Despite the author's obvious intention to be fair and objective, the doctrinal misstatements contained in the brief section on "Christianity" and the completely inadequate and even misleading character of the material on "The Roman Catholic Church" are such as to destroy the value of this book.

Generally speaking, Mr. Landis has succeeded in keeping his book free from statements which could rightly be considered as directly offensive to the members of any religious community. His one failure in this field is definitely insulting to Catholics. The statement is found in his section on "Judaism." We are told that "Judaism stands vigorously against any dilution of the dogma of pure monotheism—against what its leaders regard as dualism in the East and trinitarianism in the West" (p. 76).

The divinely revealed dogma of the Blessed Trinity, as taught and defended by the Catholic Church, is in no way a "dilution" or an abandonment of the truth that God in His essence or nature is supremely and ineffably One. It is the center and the basis of all the revealed doctrine of the intrinsically supernatural order. It is hideously inaccurate and offensive to depict this fundamental truth which God has revealed about Himself as something in any way opposed to "the dogma of pure monotheism."

JOSEPH CLIFFORD FENTON

FREUD, PSYCHOANALYSIS, CATHOLICISM. By Peter J. Dempsey, O.F.M.Cap. Chicago: Henry Regnery Company, 1956. Pp. x + 209.

The first section of this book is called "Setting." After a sketchy, very incomplete review of different theories in the field of psychology, the author comes to speak of Freud and religion. This second chapter is, for the average reader, probably the most interesting chapter of the book, because it reveals some features of Freud's life and personality. These features have become better known through the publication of the Fliess letters and the biography of Freud by Ernest Jones, two publications to which the author expresses his indebtedness. Father Dempsey calls Freud a defiant atheist—one who not only repudiated all religion, but also atheistic Marxism. The author traces Freud's antagonism to Judaism and the Jewish moral code back to a repressed aggression towards his domineering patriarchical father, the son of a rabbi, who inspired him both with veneration and awe. "When Freud"—the author says—"as a grown man applied the adjective 'obsessional' to religion, he was thinking of the Rabbinical code, when he spoke of the superego, he was drawing upon his own bitter experience; when he rejected the notion of God, it was a rebellion against an absolute authority, constricting, coercive, capricious, of which his father was the representation and mouthpiece."

As for Freud's attitude towards Catholicism, the author relates the anecdotes about Freud having some dreams of Rome and the Pope,

his desire to visit the Eternal City, his being brought up by an old Catholic maid who took him to church with her and who was dismissed for thievery, and finally his visiting occasionally the cathedral of Notre Dame, while he studied in Paris. The author concludes from these little episodes that Freud nourished unconsciously some attachment to the Catholic Religion, even though consciously he "considered Catholicism as synonymous with intolerance, suppression, anti-semitism, as well as with power, and protectiveness." This anecdotal evidence does not convince the present reviewer of Freud's so-called unconscious sympathy for Catholicism.

The second section of the book presents an exposition of Freud's system along the usual lines; the id, ego, superego; the oral, anal, genital phase of psychic development; repression, regression, rejection and the other psychic mechanisms, and so on. The author acknowledges "a profound admiration for the genius of Freud," and this attitude reveals itself in the mildness of his criticisms, if and when he offers any.

The third section, called "Application" intends to show the well-known influence of psychology on literature. "What we aim to do here is to correlate psychological findings with the essential elements and problems of literature." If one expects to find here applications of analytic psychology to literary works, he will be disappointed. Occasional references to Freud or Jung do not nullify the impression that this section is somewhat out of place in a book that bears the title "Freud, Psychoanalysis, Catholicism." The author's guide in this part is not Freud or any other analytic psychologist, but Aristotle. Even though this section, taken by itself, is very well done, it does not seem to fit into the framework of the book.

Despite these and other shortcomings this bundle of essays is well written and worth reading.

JAMES VAN DER VELDT, O.F.M.

THE CATHOLIC FAITH IN OUTLINE. By James MacLoughlin. Westminster, Maryland: Newman Press, 1956. Pp. 294. $3.75.

This volume is a collection of 136 sermon outlines arranged to provide material for each Sunday of the year and some principal feasts. The author claims that "the purpose of these instructions is to give in a fairly small compass all that a Catholic ought to know about his faith." An ambitious goal for the confines of two hundred and ninety-four pages. The outcome is indicative rather than adequate.

Content-wise, the work comes up to the standard of current sermon-outline texts. There is a wide variety of excellent ideas, dogmatic and moral, touching on subjects from abstinence to zeal. For the most part the outlines are well developed and clear. Yet, some appear overcrowded and the attempt for broad extension results in less comprehension of particular items. The work does not entirely escape prosaic treatments and "I-have-heard-this-before" phrases. A few statements are ambiguous: e.g., "Our Lord is now in glory and therefore cannot suffer in any way—except in so far as sin offends Him" (p. 53). Others may be too technical for the ordinary Sunday congregation: e.g. (re: Eucharist), the use of the terms "substance" and "quality" in their philosophic sense. Popular usage has given different meanings to these words. Would the man-in-the-pew really grasp: "Our senses never perceive any substance, but only the appearances that it presents" or "remember that size, or extension in space, is also a quality and so distinct from substance" (p. 53).

Naturally enough since the author wrote for an Irish audience (all but twelve of these outlines originally appeared in the *Furrow,* a pastoral periodical issuing from Maynooth) the work does not lack flavor of its milieu: two sermons on St. Patrick, two sermons on Blessed Oliver Plunket, reference to the Pioneer Prayer, to the Breastplate of St. Patrick, etc.

American readers should be on the alert to make adaptation to our national scene when necessary, for example, with regard to the Lenten fasting regulations. The U. S. preacher must present the norms as given in the mitigated form approved by our Bishops. One noticeable point is that milk and fruit juices between meals are permitted here but apparently not in Ireland (p. 49).

The book is not overrich in telling illustrations and dynamic examples. This may prove valuable; for it will force the speaker to employ his own creativeness to clothe the skeletons with vibrant flesh.

Physically, it is well printed and has few typographical errors. Each outline is apportioned two pages and divided with helpful bold lettering. Praiseworthy characteristics are an index, mnemonic devices and an alternative list of subjects for those who do not wish to use the topic assigned for a particular Sunday.

Summing up: A worthwhile addition to the sermon-aid section of your library.

THOMAS V. GILBRIDE, S.M.

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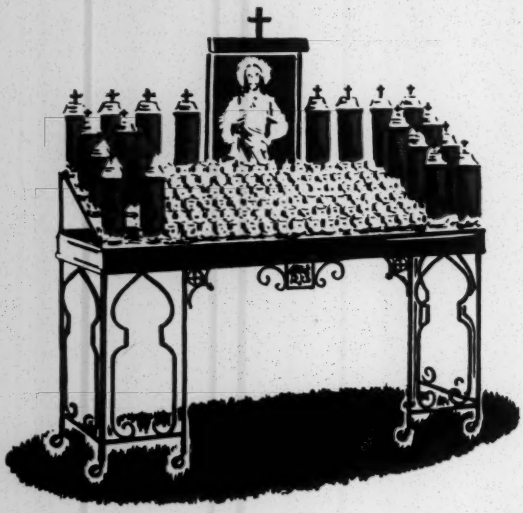

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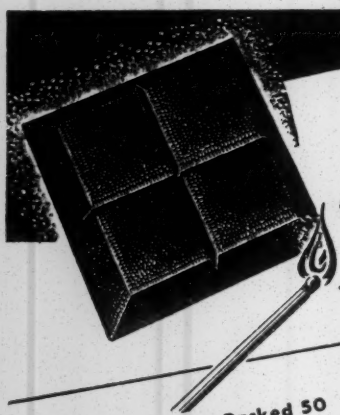

KWIK-LITE*
the easy-lighting, long-burning
PREPARED CHARCOAL

10 boxes to case. Packed 50 large blocks in a box, each block scored to break into 4 small divisions, giving a total of 200 censer charges per box. Ask your religious goods dealer, or write to

Processed by a new method from extra-dry charred hard wood, KWIK-LITE PREPARED CHARCOAL ignites instantly from the flame of an ordinary match held to a corner or edge of the convenient, easily-divided block. The glow spreads rapidly — without flame, smoke or odor — giving off an intense heat that will produce a generous outpouring of incense from the censer. **Highly-compressed for smooth, even burning,** each small piece or division will last well over an hour — adequate for the longest service.

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*Trade Mark

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